THE

SOCIETIE OF THE ROSARY.

Newly Augmented.

Gaude MARIA *Virgo, cunctas hæreſes ſola interemiſti in vniuerſo mundo.*

Dignare me laudare te
Virgo ſacrata.
Da mihi virtutem
contra hoſtes tuos.

THE PREFACE to the Reader.

AFTER the generall deluge and innudation of the wholle worlde in the time of Noë, Almightie *Gen.6.* GOD placed in the cloudes his Rainbow, as a token and obligation that he would no more destroy the world with water. How generall a deluge of heresie and of all maner of iniquitie our miserable countrey hath these late yeeres susteined we yet feele by the experience of the calamitie therof: and it is to pitifull to remember how many soules haue already perished therby. Neither doe we see any other reliefe in so

great distresses: than to make our humble recourse vnto our mercifull Lord, and earnestly to desire of his soueraigne greatnesse: that
Gen. 8. shutting vp the deapth of hellish lakes, and the mighty cataracks of his heauie displeasure; these deadly fluddes may cease from the earth, and all creatures be restored to their former saftie. One singuler occasion of hope wee might haue of so greate a benefit: if it would please him but once to shew this signe of his Testamẽt with mankind, his glorious rainbow, which discouering vnto the worlde most bewtifull coulers might signifie the caulme & faire weather, which were at hand: This rainbow I meane to be the glorious Virgin, a most beutifull signe of Gods frendship with men, and such a token of his singuler mer-

mercie, that when he hath often times loaded the ſkies with the heauie cloudes of his imminent vengence, he neuertheleſſe looking vpon ſo glorious & beloued a creature, not appointed by him for wrath and anger, but choſen for a figure of mercy and peace, and therfore moſt worthely called the mother of mercy: forgetting our iniquities, and as it were in a maner his owne Iuſtice; with-holdeth his ſeuere puniſhments, and in ſteede of brimſtone and fire, which thoſe cloudes ſhould ſend vpon vs, leadeth vs *In nube diei, & tota nocte in illuminatione ignis* Pſal. 77 by the cloudes of his mercie in the day; and all the night by the comforte of his heauenly lights. I could here diſcourſe at large how worthely this B. Virgin may be called a rainbow, & how ma-

ny excelent comparisons may be made therof vnto her: of the varietie of her vertues, of the perfection of her greate excelencies
Apoc.4. figured in roūdnes, of the statelines of that seate which God did chooſe in her for his owne person But sufficient it is for our purpoſe, that she is in speciall maner a rain bow against Heretickes: wher-as the Church generally singeth, she hath destroied all hereſies in the wholle world, and therfore is a perticuler signe and aboade of the ceasſing thereof: From this bow there goeth none but choſē arrowes taken forth of the quiuer of God him selfe, yea arrowes of the saluatiō of our Lord, arrowes of saluation against *Syria*; that is, arrowes of saluation both in trau quillity of the Church; and also against all the enimies of Israel, &

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the Church of God in the time of tentation and disturbance. Neither wanteth it a misterie, that this bow is bēt vpwards towards heauen: for it not only receiueth the strength from God, to whom it looketh: but wounding first the hart of God him-selfe, from thēce receiueth all comfort for his seruantes and confusion at the last for his wicked enimies. *Cant. 4*

This whē I consider, & waighing also with my selfe, how trew it is of her which is spoken of the wisdome of God, with which she was so aboundantlye endowed; that she preuenteth those which desire her for to shewe her selfe first vnto them: that she seeketh with great diligēce for those that are worthy of her, and sheweth her selfe in the waies pleasantly vnto them: and with all prouidēt *Sap. 6*

care runneth to meete thē. I fully perſwade my ſelfe, that it is in our owne power to winne her, and to obtaine frō heauen a new rainbow: which being a ſigne of god, cannot ſignifie falſely, but moſt certainely fore-tell our comforte and reliefe. It is in our power I ſay: yet not except we deſire her: ſhe ſeeketh for vs but ſo, if we be worthy of her: ſhe ſheweth her ſelfe pleaſant, but vnto thoſe that ſhe meeteth in the waies to ſeeke her: for whom ſhe boūtifully prouideth all maner of good.

I preſent therefore vnto my moſt deare coūtry with the ſame loue and affection with which I would if ſo it pleaſed God preſēt it my blood, a ſinguler meane of winning this Virgins fauour, and ſuch a meane as by her ſelfe hath here tofore bene preſented vnto

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the worlde, and now vndoubtedly by her ſelf alſo not vnmind full of her auncięt Dowry, is offered vnto our country the Society of the holy Roſary: an auncient meanes euen from *S. Dominckꝭ* time of rooting out of hereſie. Which albeit both in time paſt, and now of late yeres it hath ben embraced in our countrey, with great deuotion: yet neither hath it hitherto bene ſo generally vſed neither the nature and profit ther of ſo perfitly knowne, as for ſo greate a good were required. for (as the ſcripture ſaith) A hidden wiſdome, & an vnſeene treaſure, what profite is there in thē both? Wherſore I thought it my parte, knowing what opportunitie our countrey men may haue to be admitted vnto the participation of this treaſure, diligently to ſearch *Eccl.* 20

out & breifly to ſet down what ſo euer either neceſſarily doth belõg or any waie might be profitable to the enioying of the ſame: fully perſwading my ſelfe that as ſpirituall men in theſe Catholicke countreies are wont to ſay of thẽ ſelues; ſo the beades muſt be to our afflicted brethren, in ſteed of all maner of armour or weapons: for the weapons of our warfare are not carnall, but mighty to
2.Cor.1 God, vnto the diſtruction of munitions, diſtroying Counceles, and all loftines extolling it ſelfe a gainſt the knowledge of God. Which perſwaſion of mine vnto thoſe which ſhall duely weigh the perfection and excelencies of this moſt glorious Virgin, cannot any way be iudged falſe: for therfore is ſhe called a well ſetled array of a pitched armie, becauſe

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she mightily ouercometh, not on ly her owne, but also her deuout clients aduersaries. Which singuler protection we can no waie deserue more cõueniently: then by such seruice as her selfe hath elected and cõmended vnto vs, and of it selfe doth yeeld vs such commodities as in the treatise shall appeare. Yet this must I cõfesse, that I haue for the most part framed my selfe, vnto the simpler sorte: for such are they which most please our Lady, & in which she most delighteth: my intent hauing bene in this litle treatise, that as the beades are the vnlearned mans booke; so also such persons might here find whatsoeuer is necessary for their deuotion. And yet doubt I not, but any Catholicke minde will iudge the same worke not to be vnprofitable *Cant.6.*

ble vnto whosoeuer of neuer so greate knowledge with a certain spice of hereticall pride, will not contemne ordinarye Catholicke helpes of deuotion. Accept therfore (gentle Reader) this my present: & with conuenient diligẽce and study vse the same. Which if thou doest: I doubt not, but how soeuer it may displease curiouse eies, it will not be displeasing to our B. Lady, nor without vnspeakable profite to our wholle countrey, thẽ the which two things next vnto Gods glory I desire nothing more.

Fare-well.

A BRIEFE DISCOURSE of the Deuotion of our B. LADY.

EVEN as with all manner of deceitful ſubtelties and blaſphemous vntruthes, hereſie doth euer go about to derogate vnto the glory of the moſt ſoueraigne Queene of heauen and earth: ſo is it the part of euery zealous Catholicke with as much care and diligence, to procure to ſet forth, amplifie, and increaſe, her wonderfull praiſes, and moſt deſerued honour. Wheras therfore in this litle treatiſe we are to ſet downe one of the moſt ſpeciall deuotions and ſeruices that the holye Church vſeth vnto the glorie of this B. Virgin: I thinke it neceſſarie that before we enter into the principall diſcourſe it ſelfe, wee briefly for the behoofe of the vn-

learned ſet downe, wherein the deuotion, and ſeruice of ſo high a creature doth conſiſt.

Two thinges therfore are required, for the wholle perfection of that which we call the deuotiō of our Lady. Firſt, for to haue a deepe and ſetled conceit of her worthines and greatnes, next vnto Almightie God him ſelfe, aboue all ſpirituall and corporall creatures. Secondly to deriue frō ſuch due eſtimation, an earneſt ſtudy, and endeuour for her honour & the glorie of God, & our owne profite, of doing and performing whatſoeuer may becom vs. Concerning the firſt therfore, I will here only touch amongeſt her infinite priuileges only a few, and ſuch as either without hereſie cannot be doubted of: or are by the firme conſent of the wholle

Church

Church, moſt conſtantly beleeued: or may with godly deuotion be gathered out of the holy ſcriptures and auncient Fathers: leauing the large proofes therof vnto many learned books which of this point are euery where extant.

25 ſingular priuiledges of our Bleſſed Lady.

1 That as ſhe is in all maner of vertues and dignities, farre exceeding all other creatures; ſo was ſhe before all worlds appointed and choſen to ſo great highnes; in ſo much, that *ab eterno*, Almightie God conſidering and beholding ſo ſingular a worke of his hand, next vnto him ſelfe and the humanitie of our Sauiour, had a ſpeciall delight and repoſe in her.

2 When the time came that ſo

excellent a creature ſhoulde bee brought into the world, ſhe was foretold by Angelicall reuelation vnto both her barren parents, euē as before euen from the begining of the world, ſhe had in ſundrie waies bene both prefigured and promiſed.

3 Her Body, although it were conceiued according to the naturall order of mans generation, yet was both the matter miniſtered therunto with ſuch deuotion as became ſo holye parents: and there wanted not the ſpeciall coo peration of the holy Ghoſt, preparing (as the Church ſingeth) the habitation of the ſonne of God. Whence it did proceed, that in perfection of bewtie and comple ction, ſhe was ſuch, as is credibly to be thought neuer to haue bene ſubiect to ſuch particular defects

of

of body, as are either caused by the euilnes of complection or inflicted for punishment of sinne, or procured by disordered life: and that in her person she did cary such a shew of heauenly comelines and maiestie, that a greate Saint beholding her, said, that if he had not other wise ben taught by his faith: he would haue deemed her to haue some Godhead within her. Dion. Areop.

4 When the time came that her Body should be quickned with a reasonable soule, (which in all others in the very creating within a body by carnall generation, descending from ADAM cõtracteth originall sinne, and geueth life, and beeing to a child of wrath:) shee only was exempted frõ such deformitie, and presently made the child of God, and euer from

that time full of grace and of all vertue: although in the proceſſe of her moſt holy life, ſhe continually increaſed the ſame, eſpecially at the conceauing of the ſonne of God, and the comming of the holy Ghoſt vnto all the Apoſtles.

D. Tho 5. Par. q 27. ar. 5 *Pſa. 86.*

5 She had then ſuch abundãce of grace beſtowed on her from God, that ſhe farre exceeded the grace of all Angels & holy ſoules: ſo that ſhe laying her foundatiõs aboue ſo many high hills, we may not any way conceiue vnto what a hight ſo perfite a ſãctuarie grew before her death. Neither wanted ſhee any grace or gifte of the HOLY GHOST, as of Prophefie, working miracles, and ſuch like, although whileſt ſhe liued in this world, it was conuenient for the confirmation of the doctrine of Chriſt, that he only and his Apoſtles

postles shold worke miracles. But she hath aboue all other Saintes since her assumption into heauen: receiued that power of her sonne and daily in all countreies practised the same.

6 As diuers holy Fathers do testifie, that S. IHON Baptist when he was sanctified in his mothers wombe, had the vse of his free-will: voluntarily cōcurring to the acceptation of that grace which hee then receaued; which is not obscurely signified vnto vs in the Gospell it selfe: where we read that the Infant exulted in ioye, which argueth knowledge of the cause of so great ioy: so is it also most worthely to be thought of this Virgin: for that generall rule of all Diuines and holy Fathers, that whatsoeuer priuiledge hath bene granted vnto any pure crea- *Amb. & Beda in Luc. vide de Aug. ep. 57*

ture, is to be in a higher degree attributed vnto her. And it were very agreable vnto her other priuileges, to thinke the ſame vſe of reaſon to haue ſtill continued in her: eſpecially wheras the wholle Church attributeth ſuch diſcretion vnto her, as well the ſpace of her infancie being with her Parents: as alſo when beeing three yeere olde ſhe went of her owne accord to preſent her ſelfe with great deuotion to the ſeruice of God, in the Tẽple: And the giftes of God, (as S. PAVL teacheth vs) being alwaies without repentãce: it was not conuenient that ſhe aboue all other ſhould euer looſe that which ſhe once receiued.

Rom. 11.

7 Her holy natiuitie and preſen tation were vnto the holy perſõs which were by the inſpiration of God made priuie vnto her greatnes,

nes, and to the hope of the redẽption of Israel now at hand; a cause of such ioy as neuer before had bene in the world: all being full of Gods miracles and heauenly comfortes.

8 The holines of her life euen from the beginning vnto the end therof was such that it was voide from all sinne, not onely mortall but also venial. Yea she was wholy deliuered from that inclinatiõ vnto euill, and difficultie in that which is good which we all receiued from ADAM; not only in her conceiuing of CHRIST, but also from her first immaculate conception; when beeing free from Originall sinne, shee was also exempted from the sequell therof, which the Diuines call *fomes peccati*: so that in all her life the inferior powers of her soule, coulde *Aug. lib. de nat. & grat. c. 36.*

neuer be moued without the direction of reason.

9 As her life was more holy thē euer of any other creature: so did she abound with more heauenly visitations, then euer was graunted vnto any being cōtinually garded & waited vpon with Angells: yea, if vnto S. PAVL & MOISES was shewed in this life the very essence and glory of God, as the Diuines after S. AVGVSTINE & other holy Fathers doe more probably iudge then must we also for the rule aforesaid not doubt, but vnto this Virgin the same priuiledge at some time or other was graunted: which so great gifts of God she alwaies concealed with vnspeakeable humilitie, preferring her selfe to no creature, but alwaies ready to become the seruant of all.

*Exo.*33. *2.Cor.*12

10 She

10 She was the first which vowed vnto God her virginity & that without any instructions of any as well as without example.

11 She had by the special work of God ioined with her vnspeakable virginitie the fecunditie of a mother; and whatsoeuer is perfit in mariage; vnto which she yeelded her selfe not purposing to diminish her sacred puritie, but by most certaine reulation assuringe her selfe of the perpetuety therof: that so the sonne of God might be borne in wedlocke, shee preserued from infamie, and so great a misterie of the incarnatiō of our Sauiour Christ, concealed from the Deuill, and there should not wāt vnto her selfe and her sonne in this miserable life the necessarie comfort of a fosterer Saint IOSEPH her spouse: whō presently after

after the mariage shee caused to vow also virginitie, making them selues a perfect paterne of so many couples as by theire example haue in the Church of Christ vndertaken the same.

12 She by her holines and singuler perfectiō deserued that the sonne of God should be incarnat and take flesh in her immaculate wombe, for this word of deseruing or meriting doth S. AVGVSTINE vse when he yeeldeth the reasons why shee was euery way free from sinne: *Quia concipere ac parere meruit eum quem constat nullum habuisse peccatū*: Because she deserued to conceiue & bring forth him, whom it is manifest to haue had no sinne: yet this merite do we not so vnderstād, as thogh the worke of the incarnation it selfe could be deserued: but that supposing

Lib. de nat. & grat. 1. 36.

suppoſing that God of his meere liberallitie and goodnes determined the ſame, ſhe might deſerue of God with an imperfite kind of merite, (which the Diuines call *de congruo*) that what he was determined to do, he ſhold do, both the ſooner, and take her as an inſtrument of his goodnes, & gratiouſnes in the ſame. And yet ſuch was her baſe conceit of her ſelfe, that ſo farre ſhe was from the expectation or imagination of ſoe great a benefite, that ſhe deſired to be the handmaid and ſlaue of whatſoeuer woman were to bee the Mother of the MESSIAS of the worlde, whom ſhee knew by the profoundeſt intelligẽce of the holye Scriptures which euer any creature had, of which ſhe was a continuall ſtudent, to be borne of *Eſa.7* a woman a Virgin. For as ſhe had learned

learned moſt highly to conceiue of God, and his appointed Mother: ſo had ſhe alſo vſed her ſelfe with ſinceritie to humble her ſelf in the ſight of God, that he might exalte her, & therfore dare I boldly ſay, that if this moſt abſolute Virgin, had not bene ſo worthely diſpoſed, as in deed ſhee was, for ſo great a ſacrament: Almighty God would not haue ſent his Sonne. For as he had ordained before all the world the moſt holy incarnation of his only ſonne: ſo had he alſo ordaind togither with the priuiledges of the humane nature of his ſonne: the dignitie of her from whō he was to take the ſame. Yet do I not ſay that Gods prouidence coulde be deceaued herin: but that he would with the ſame foreſight prouide both the end and the means of ſo great an

Iac.4
1.Pet.5

end

end. And as our ſauiour him ſelfe whatſoeuer he did for our ſaluation, although he did it with order and commaundmẽt from his Father, yet he did it voluntarily and freelye: Euen ſo ſhee which was thought fitte of God him ſelfe for ſo greate a worke, although Almightie God him ſelfe was the chiefe author of her worthineſſe: yet did ſhe freely and voluntarily concurre vnto our redẽption: by making her ſelfe with Gods eſpeciall grace a fitte mother for our Redeemer. Whereby we learne what deuotion, reuerence, and gratfulnes we ſhoulde carry to ſo great a benefactrice.

13 The plenitude of time which God in his eternall wiſdome had ordained beeing now come: the Angell GABRIEL commeth to bring her theſe ioifull tidings, &

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with great reuerence, as not presuming to call her by her proper name, saith vnto her, *Haile full of grace*: when she nothing frighted with the sight of a yong man (for such figure the Angell bore) as one much accustomed to the conuersation of Angells: was only amazed with such honorable speaches: yet beeing certified by the Angell of what God had determined of her, & of the saftie and securitie of her vowed Virginitie, she freely gaue her consent. But what consent? Such a consent as brought the Sonne of God into the world. For as S. BERNARD saith, shee spake a word, which was, *Behold the handmaid of our Lord, be it vnto me according vnto thy word*, and presently she receaued in her most chast wombe the eternall word of God; equall

Ho. 4. super Missus est.

vnto

vnto the Father; & the holy Ghost When as shee had alwaies bene the Temple of the holy Ghost, so now she was first made the workhouse of the same eternall spirite, framinge within her an eternall house for the wisdome of GOD, which was Christ our Lord: and *Prou.9* secondly the Mother & Temple of the sonne of God, who corporally dwelled within her for the space of nine monthes. A moste happy consent: and most glorious sonne, wherein Almightie God him selfe made his Tabernacle, for the redemption of the wholle world. And ô base and vngrate- *Psa.18* full hart, who wilt not acknowledge and reuerence so greate a benefite.

14 Presently after the conceiuing of Christ, as though neither she her selfe nor Christ our Saui-

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our newly come into the worlde could be idle, & not attend to the worke of our redemptiō: ſhe wēt to her coſen *Elizabeth*: although in ſhew to viſite her beeing great with child: yet alſo to ſanctify her burden which ſhe had within her For he which now dwelled within MARY, by her ſacred voice, as by an inſtrument, ſanctified him which was to be the Precurſor of the true Meſſias: & endewed him with thoſe vertuous habits, which brought forth afterward ſuch holy actions, as the ſcripture yeldeth teſtimonie of.

15 Without all ſorrow, paine, indecencie, preiudice to her Virginall integritie, ſhe alone, as only worthy to be priuie to ſuch a myſterie (when all things were at quiet ſilence, and the night in her courſe was at the middeſt of her iorney

iorney) receiued in her Angelical handes from the Kingly seate of her sacred wombe, the omnipotent word of God, & laying him in a manger, nourished him with her most pure breastes; and was present at the homage and fealty which by the holy Angels with heauenly melody was yelded vnto him.

16 She was the principall imposer of that most comfortable name of Iesus, cõfirmed with the first effusion of that sacred Blood, which was to take away the sinns of the world.

17 She had not only an intrincicall familiaritie with the sonne of God, and was a principall scholar of his; but he vouchsafed also to be subiect vnto her, she hauing a motherly right and auctoritie ouer him, and he with his labour

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and toile gaining greate part of her liuelehode, for the ſpace of thirtie yeeres, eſpecially after S. *Ioſephs* death.

18 All the Apoſtles and Diſciples hauing abandoned her holy ſonne, ſhe forſooke him not, but accõpaning him vnto the Croſſe, and contemplating him theron, ſuffered in her aflicted mind (yet without any exceſſe or diſorder of paſſion) whatſoeuer he ſuffred in his diuine Body: was commended moſt carefully by him to his moſt tenderly beloued Diſciple: receiued his naked body with motherlye familiaritie in her ſacred lap: & with moſt certaine expectation of his Reſurrection, after ſhe had buried him returning home, all the Diſcĩples although not hauinge loſt the faith of that point which they had not as yet perfectly recei-

ly receiued yet not ſufficiẽtly perſwaded of the ſame Reſurrection.

19 She was the firſt vnto whom he appeared after his glorious reſurrection. For although of ſuch apparition there be no mẽtion in the Goſpell: yet of this affection to his louing Mother we need not doubt, but that as the Church ſingeth: *Prima meretur gaudia, quæ plus ardebat cæteris:* She deſerued the firſt ioy, which did loue more then the reſt; And the delay betweene his reſurrection and the apparition vnto *Mary Magdalene*; is an argument that firſt he appeared vnto his Mother. And he had ſo determined, that for the ſaluation of mankind, two ſuch notable perſonages liuing neceſſarily together, as was him ſelfe and his glorious Mother; his only greatnes ſhould be ſhewed firſt:

which

which beeing fully commended vnto men, he would afterwarde make knowen the excelencies of his Mother, euen vnto the worlds end. With whom before he had shewed any only priuate fauours, and therfore in the Gospel there is not mention made of her many priuileges, but only of such things as belong to the necessary confirmation of the faith.

20 After the Ascention of our Sauiour, she was the mistres of the Apostles, when they went to preach in the world, and to the Euãgelists going about to write the Gospell. For shee had diligently laid vp in her hart, such things as her sonne, for our saluation had done, and such as none but her selfe could be witnes of.

Luc.2.

21 At the coming of the holy Ghost, shee receaued alone, as much

much grace, as all the other Apostles and Disciples, such beeing the loue of her deare sonne vnto her, and so great her capacitie, accordinge vnto which Almightie God not permitting his vessels to remaine emptie, doth alwaies infund his holy giftes & graces. *S. Bona. in specu.*

22 Hauing for the space of fifteene yeeres after her sonnes Ascention, both bene a great comfort to the millitant Church, and hauing also receiued as much ioy of the conuersion of soules, and the name of her sonne spreade about the world, and continually visited with singuler deuotiō, the places where she remembred the fruitfull stepps of our Sauiour for our redemptiō: Being warned by an Angell of her death, & all the Apostles miraculously presēt, she yeelded her soule, with vnspeakable

able comfort & quietnes, amõgſt ſo holy a company, and with heauenly melody of Angels, into her ſonnes owne boſome, who moſt louingly had inuited her, & moſt ioifully receiued her into his heauenly Tabernacle in recompence of the harbour receiued by her.

23 Her body hauing bene with great ſolemnitie and many ſacred hymnes, both of the holy Apoſtles, and alſo of Angels committed vntothe ſepulcher, the Angels continued alſo for the ſpace of three daies in the ſame place with their heauenly melody.

24 The third day her ſacred bo dy with farre greater ſolemnitie and ioies of Angels, being againe reſtored vnto the glorious ſoule, was in the boſome of her deare ſonne, whom ſhe had ſo ofte entertained in her bleſſed lappe, aſ-

ſumpted

ſumpted vp into heauen being more reuerent & holy, then heauen it ſelfe hauing contained that which heauen could not containe.

25 She was exalted to ſuch dignity, as ſhe had bene before the beginning of the world choſen vnto: that is, to be Queene of Angells, and of all Saints; and of all the world, an eſpeciall aduocate vnto her Sonne for all mortall creaturs Other Saints are in deed made by God Kinges ouer the world, as the ſcripture teacheth vs: but although they haue a ſubordination of degrees of glory in thoſe diuerſe manſions; yet are they not Kings one ouer another, but partners and fellowes of ſo great a felicity. This is the priuiledge of our B. Lady, that ſhe only is exalted aboue all Angells & *Apoc. 5.* *Io. 14.*

Saintes, being made so much the more better thē they all, by how much the more perfit a name she hath receiue d, then they. For vnto whom at any time of his Angells or Saintes hath he said, thou art my mother? and hauing this very conuenient priuiledge vnto her wholle life, and former dignities, that as we receiued Christ by her, so by her, Christ doth at our death especially receiue vs. Finally by her as the Necke of the Church frō Christ her sonne, the head therof, we receaue all maner of spirituall & heauenly good I will therfore conclude with the saying of S. *Bernard* wonderfully discoursing of this Virgins name Mary: which signifieth starre of the Sea. O thou whosoeuer doest perceiue thy selfe in the fluxe of this world rather to be tossed in the

*Heb.*1 *Ber. ser.* 2. *de aduen. Do. Cant.*4. & 7.

the middeſt of ſtormes and tempeſtes, than to walke vpon the earth: turne not away thy eies from the brightnes of this ſtarre, if thou wilt not be ouerwhelmed with ſtormes: if windes of tentations do ariſe, if thou doeſt incurr the rockes of tribulations, looke vpon the ſtarre call vpon Mary. If thou beeſt toſſed with the waters of pride, Ambition, Detraction, Emulatiõ: looke vpon the ſtarre, call vpon Mary. If Sloth, Anger, or Couetouſnes, or alurement of the fleſh doe ſhake the ſhip of thy mind: looke vpon Mary. If thou beeſt troubled with the enormity of crimes, confounded with the vncleanes of conſcience, frighted with the horrour of iudgement, & beginneſt to be ſwalowed into the gulfe of ſadneſſe, or into the deapth of

deſpaire: thinke vpon Mary. In dangers, in diſtreſſes, in doubtful caſes, thinke vpon Mary, call vpon Mary. Lett her not departe from thy mouth, let her not departe from thy hart. And that thou maieſt obtaine the releife of her praier, doe thou not ſwarue from the example of her conuerſation. Following her, thou ſtraieſt not: calling vpon her, thou deſpaireſt not: thinking vpon her, thou erreſt not: ſhe holding thee thou falleſt not: ſhee protecting thee, thou feareſt not: ſhe being thy guide, thou fainteſt not: ſhe being mercifull, thou ſhalt ariue, and ſo in thy ſelfe thou ſhalt feele by experience, howe worthely it is ſaid. *And the name of the Virgin was Mary.*

Now for the ſecond part, thus it behoueth euery true Chriſtian to be deuout of our B. Lady.

1 To be ſtirred vp to the admiration of God himſelfe, who hath ſhewed his power in ſo glorioufe a creature of his handes.

2 To Imitate her perticuler vertues.

3 To conforme our ſelues to her diuerſe affections which ſhee had in her wholle life, to reioice with her ioifullnes, to haue compaſſion of her ſorowes, to congratulate with her glory.

4 To yeeld her ſuch honor and reuerence as ſhe deſerueth: to admire her, to loue her, to praiſe her to acknowledge her as our ſpeciall patrone, to dilate her praiſes vnto the worlde, to ſalute her with diuerſe deuoute praiers, ſpecially with the *Aue Maria*, to acknowledge with thākfull mind the benefites receiued from her, and by her meanes to commend

our owne neceſſities and of our frends and of the wholle Church vnto her, to offer all our actions yea and our ſelues vnto God by her, to exhibite vnto her, that exterior reuerēce & honour, which is agreable vnto the practiſe of the holy Church & of all deuoute perſons: finally to acknowledge her as our mother in all thinges hauing recource vnto her as her tender childten, preparinge our ſelues for her feaſtes & expecting them as in the which we may hope to receiue ſingulercomforts and at our death repoſing a ſpeciall hope in her protectiō. Theſe thinges, deare Brother if thou wilt practiſe: I doubt not but thou ſhalt not only highly pleaſe this moſt B. Virgin, but thy ſelfe ſhalte reape ſuch benefites as ſhe vſeth liberally to beſtowe on her deuoute Fauorites.

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OF THE BEGINNING, *LAKGENES & PROfitte of this Societie.* Cap. 1.

AMONGST diuerſe companies or Societies, religiouſly inſtituted and moſte deuoutlye folowed and reuerenced in the Church of God, one of the moſt auncient, generall, and profitable is, that which being inſtituted in the honour of the moſt bleſſed and immaculate Virgin MARY mother of God, and patroneſſe of all diſtreſſed mortalls, is cõmonly cal-

led the Society of the holy Rosary

The Antiquitie.

The first Founder and beginner therof was the glorious light of Gods Church S. DOMINICK who abont 400. yeeres ago not being contented to haue instituted a noble order of religious persons, as well Freers as Nunnes, which in their seuerall houses & with moste perfect rules seruing Almightie GOD, haue spreade their zeale and deuotion, ouer all the worlde: did also extend his charitable care and prouidēce euen to all sortes of people, and with his singuler wisdome and inflamed loue of soules, by the inspiration no doubt of the holye Ghost, and speciall reuelation of the same glorious Virgin, knit togither in one band of a mutuall Societie, all kind of deuout Christians.

For

For this deuout Saint, consider- The
ring with S. PAVL, that he was generality.
debtour to the simple as-well as *Rom. 1.*
vnto the wise, and waying with
himselfe that there were many se-
culer persons, whom either want
of wil might withdraw, or neces-
sitie of their estate and condicion
might hinder from the strait path
of Euangelicall perfection: found
notwithstanding a means for thē
to kindle and nourish deuotion,
and with great facilitie to pray &
obtaine by the most effectuall in-
tercession of so great an aduocate
all manner of good and perfecte
giftes, from the only geuer and
bestower therof the FATHER of
lightes. From which so fruitefull
meanes, should be excluded nei-
ther the husbādman in the fields,
nor the trauailer in his iorney, nor
the labourer with his toiling, nor

the ſimple by his vnſkilfulnes nor the woman by her ſex, nor the ma ried by their eſtate, nor the yong by their ignorance, nor the aged by their impotencie, nor the ſicke by their infirmitie, nor the poore for want of abilitie, nor the blind for want of ſight, yea the Religi-ous them ſelues of both ſexes, at all times and in all places, when they may want either bookes or other ordinary helpes of ſpirite, (although this be not one of the leaſt among many others where-with they abound) might hereby finde no ſmale increaſe of cõfort, feruour, and deuotion, in ſo much that wee ſee by experience, that there is not any deuout Chriſtian, and which hath care of his ſoule, but in what eſtate ſoeuer he liue, if he haue conuenient opportuni-tie, he ſeeketh by giuing his name

vnto

vnto this holy cõfraternity, to become a cliẽt or pupill of the moſt glorious Virgin.

Wherin we may ſee the ſinguler profite and commoditie which redoũdeth vnto vs by the ſame. For if it be ſo generall a deuotion, in the wholle Church of God, as we haue ſaid: then vndoubtedly we may ſay that one profitte which hereby we may reape, is the facilitie of an acceptable ſeruice of God, for that deuotion which repugneth to no eſtate or conditiõ, but may ſo eaſely be performed, not requiring more knowledge, then to ſay the *Pater noſter*, and *Aue Maria*, nor any more charge thẽ the price of a paire of Beades, nor any choice of place or ſituation of body, but as it ſhall like the partie, either to ſtand, ſite, lye walke or kneele: eſpecially haThe profitte & commodity.

uing no burden of conſcience or charge of ſinne if it be omitted: who ſeeth not thē how eaſie it is, and with what facilitie it may be obſerued? yea who ſeeth not how great and careleſſe a negligence, and how contemptuous a ſingularitie it were, to omit ſo generall a profeſſion? This facilitie is alſo the greater for that there beeing diuers Societies of our LADY, euery one of which doth laudably endeuour to aduaunce the honor of ſo holye a creature, to theire owne ſinguler great gaine of deuotion, vertue and merite: in euery one are diuerſe bondes either of rehearſing ſome certaine praiers euery day, or of ofte Confeſſing and Receiuing, or of ſome more ſtricte obſeruance then is neceſſarie or eaſie and expedient for euery Chriſtian: But in this of the

Diuers Societies of our Lady.

the Rosary, that it may the rather be imbraced of all: though there be spirituall rewardes almost for euery godly action, in which euery man according to his deuotiō may exercise him self: yet is there no generall bond, but only to the rehearsing of the Beades thrice a weeke, as shall be shewed hereafter, and that without the incurring of any sinne by the omission therof, as hath bene saide before, yea and that also may be supplied by an other, who performeth the due exercise for his brother, being either sicke or otherwise hindered: as afterward shall appeare But besides the facilitie there are other more singuler commodities herein. For secondly there is the speciall patronage and protectiō of the same most blessed and glorious Virgin. For although she be

One only necessarie bond in this Society.

The patronage of our Lady.

worthely called a moſt louing aduocate of all faithfull Chriſtians, yet there no doubt doth her care more aboūd, where ſhe hath moſt mercifully choſen & gathered, & knit togither ſuch as ſhe meaneth ſingulerly to tender, ſhe hauing declared by ſundry miracles, the familiar prouidēce which ſhe caricth ouer this her familie. Thirdly in this deuotion of the Roſary is daily with great fruit remembred the principall pointes of the life of our Sauiour, and of his holy Mother, in ſo much that the daunger, of which the Prophet complaineth, when he ſaith that the wholle earth was brought to deſolation, becauſe there was not who did meditate or ponder in his hart: by this deuout exerciſe of Chriſtian duety, is by all eſtates of men vtterly auoided: whileſt euery

Godly meditation.

Hier. 12

euery deuout Catholicke, dailye when he saieth his beades, doth as it were in a booke read and reuerentlye laieth before his eies, Christ our Sauiour incarnat in his Mother, sanctifying IOHN Baptist his holy Precursor, lying in a manger, offered vp to his Father in the Temple, teaching the Doctors, praying in the Garden, cruelly whipped crowned with thornes, carying his Crosse and exalted theron for our redemption, rising againe, ascending into heauen, sending his holy Spirite and gratious giftes vnto men, taking vp with childly affection his most holy Mother, euen corporally vnto heauen and exalting and crowning her ouer all his holy Saintes and Angells. Wherof what gratitude, what humilitie, what charitie, what spurres vnto all vertue

The 15. misteriesof the Rosary.

may be ingendered in Christian mindes, let euery one consider: it is not our purpose now to expoũd And although this manner of remembring the life of Christ, may be practised by any one which is not of this Society: yet both this maner of deuiding & religiously honouringe these holy misteries, was first commended of S. DOMINICKE to this holy confraternitie, not without a speciall reuelation (as it is credibly thought) of the B. Virgin, and such vertuous practise will then be more acceptable, when it is performed with a relation, and respect, as of one of this so fauored a Societie.

Indulgences.

4 Fourthlye this holy Societie hath many Indulgences or Pardons annexed vnto the saying of the Rosary: as shall hereafter appeare. Of the profit wherof as it is not

not lawfull for any Catholicke to doubt, ſo were it to long here to intreate. Only this will I ſay: that although there be perhapps many greater Indulgences graunted vnto diuerſe Graines, then theſe of this confraternity, yet are not theſe to be neglected, but rather greatly to be eſteemed for to cauſes. Firſt for ſo many other commodities as are in this Societye: which cannot be obtained without ſaying once a weeke the Roſary, for reſpecte of this Society. Wherfore although one would for deſire of greater Indulgence applye the ſaying of his Beades vnto other graines, yet is it verye expedict thriſe a weeke to apply his intention vnto the Society of the Roſary, ſaying his beades as a member therof, for than is he ſufficiently diſpoſed to receaue the

fruites

fruites of the ſame Societie, although he ſhould neuer ſo often beſides by ſaying the ſame ſeeke the INDVLGENCES of halowed graines. Secondly for that a ſufficient cauſe beeing required for the valew of an Indulgẽce as the Diuines do teach, theſe Indulgẽces being confirmed by ſo diuers Popes, and hauing the valew of a cauſe from the influence of ſo diuers members, which in this Society euery where tend vnto one end of the ſeruice and honour of God and his bleſſed Mother, muſt of neceſſitie haue an vndoubted and more aboundant effect.

The participation of ſpirituall good.

5 Fifthly, there is in this confraternitie an ineſtimable treaſure of the mutuall participation of all the good works done by the perſons of the ſame, & of the wholle order of S. *Dominick* as wel Freers as

as Nunnes. So that besids the generall influence which for the cõmunió of Saints in the Church of God, is from one mẽber of Christ his misticall body vnto another, by which one member reioiceth with another, suffereth with and for an other, and the aboundãce of one supplieth the want and pouertie of an other, so that both be in gods grace (without the which neither Indulgences may be obtained, nor the participation of good workes either giuen or receiued.) There is a more speciall benefite and participation in this Society by the particuler application of those which may by authoritie distribute so great a treasure of all that Fasting, Praying, Watching, Almes, & other works of Christian pietie, as are by so many so godly so farre disperſed

persõs

persons euery day and moment performed.

6 Last of all, the benefitte of this Society lasteth after death also as shall be shewed also hereafter. For when the Soules departed, in the flames of Purgatorie yeldeth satisfaction for sinnes not perfectly remitted in this world, it may by the ordinary suffrages of Gods Church, be releeued, as vnto all Christians departed in Gods grace is common. But hee which for a soule departed of this SOCIETY offereth the vsuali deuotions of the same, besides the valew which such deuotions may haue of them selues commeth loden with the treasures and merittes of diuers other members of the Church to be applied for the releefe of the distressed soule. All which so great commodities shal

The benefite after death.

more

more plainly appeare in the ſummary following of the ordinances or ſtatutes and graces of this Society. Which hath bene faithfully drawen forth of an Italian boke of the Roſary ſette forth at Rome about 8. or 9. yeres ſithēce by the Reuerend Generall of S. DOMINICKS order vnto whom eſpecially the admiſſion into this Society doth belong, although I vnderſtand to my great comforte that there be diuerſe within our Realme which haue either immediatelye from the ſame Generall or by ſome other lawfull meanes the like auctoritie.

THE ORDINANCES or decrees of the Society of the Rosary, with an explicatiõ therof. Cap. 2.

AS by the glorioufe Father, & Founder of the order of Preachers, S. DOMINICKE, this holy Rosary was planted, and this diuine maner of praier inſtituted: ſo vnto the Reu. Fa. Generall of the ſame Order as his ſucceſſor & heire doth it only belong to giue auctoritie and licence to inſtitute and ordaine the ſaid Societies: to ſubſtitute & giue leaue to inrole and receiue in them; and to do euery other neceſſarye acte as by many

many Popes hath bene graunted and confirmed; And more-ouer by *Iulius 3.* and *Pius 5.* expreſly declared, that the confraternities without his leaue and auctoritie inſtituted, be anulled and do not enioy any Indulgẽce or priuilege.

2 In euery Couent and Church of the order of Preachers ought this holy company be and not in other; this being a proper inheritance and inſtitution of that order. In Cities, Townes, or Villages, where there is no Couent or Church of the order of Preachers it may be placed in other Churches with leaue of the ſaid Reuerend Father Generall, yet ſo that one companye onely there be in each Towne or place for to auoid confuſion: & if afterward the Freers of the order come to the ſaide places to dwell, and build there a

Couent

Couent or Church, vnto them as vnto true and lawfull heires the ſaid company, Altar and all kind of commoditie, and appertenances is vnderſtood to be brought and transferred.

This is vnderſtoode of Legacies or Rents left to the maintenance of the Altar or Chappel of the Society

3 In euery Church where the ſaid Company is, there ought to be their particuler Altar, or Chappell, called of the holy ROSARIE with ſome deuoute figure or Image of the moſt holy Virgin, & of the myſteries of the holy Roſary; there muſt be alſo the Rectors & heades of the ſaid company, to auoide all confuſion: There muſt be a perticuler booke, where the names & ſurnames of all the perſons of the cõpany muſt be writẽ.

Note that here is not ſignified a-

ny

ny bond or neceſſitye of frequenting this Church or Chappell, for thoſe which cannot conueniently come ſo farre: but they may at theire pleaſure vpon holy daies go vnto theire owne pariſh Church or other which they ſhall like. But it is very conuenient, that then euery one go to the proper Church of this Society, whether is any proper exerciſe of the ſame or any ſpirituall gaine to be reped as ſhall be ſeen hereafter. Yet ſo long as our Countrey remaineth in the preſent eſtate, it is good and ſufficient that euery houſhold procure their ordinary Altar ſtone to be deputed vnto this SOCIETY *by thoſe which may admitt therein, becauſe of the ſpeciall Indulgences to be receiued, at the firſt entry as ſhall appeare.*

4 Thoſe who haue auctority & leauc as is aforeſaid, to inrol and receiue

receiue into the ſaide company, ought to receiue and inroule all ſuch as deuoutly demaũd it, with out any reward ot paiment at all, both becauſe it is a ſpirituall & ho ly thing, and allſo to the end that as well the rich as the poore may enioy this treaſure, as alſo for that the holy company hath bene inſti tuted and ordained not for the be nefit of him which receiueth, but of him which is receiued, and it is ſufficient to be in one place and once inrouled.

This maner of inrouling being not conuenient in our country for reſpects too well knowne: it ſufficeth that after the names be once taken of ſuch as enter, they be torne. Yet is it expediẽt, that when oportunity ſhall be offered, euery one cauſe him ſelfe autẽtically to be inrouled, that ſo both God may be in the number

of

of his deuout ſeruantes more highly glorified and they may alſo be as it were ſolẽnly accepted, & confirmed in that which firſt they receiued.

5 Neither thoſe which are aliue onely, but alſo thoſe which are dead thoſe poore ſoules which are in purgatory may be inrolled and made partakers of ſo great a good, if any one for godly affection will make them to be inroled and will ſay for them the holy Roſary.

6 In the like maner if any perſon ſhall cauſe to be ſaid for him ſelfe the Roſaty, he alſo obtaineth and enioieth ſo great a benefitte.

7 All thoſe which are inrolled in this holy cõpany of the Roſary, are bound to ſay the Roſary at the leaſt once a weeke. And for their better commoditie it is graunted them that they may deuide it and

ſay

say fiue Tennes at a time: which make fiftie *Aues* and fiue *Pater nosters*: notwithstanding by omit ting either by forgetfulnes, or oc cupation, there is no sinne incurred, but the fruite is lost, which should haue bene gotten by saying: and also the participation of the good workes of the other bre thren.

The diuision of the Rosary.

By the name of Rosary, is heare alwaies vnderstood the Psalter of our LADY, *which cõteineth fifteene misteries, to euery one of which, are applied one* Pater noster *and tenne* Aues, *so that in the wholle there are fifteene* Pater nosters *& a hundred and fiftie* Aues, *which in imitation of the Psalter of* Dauid *of so many Psalmes, made imediatelye vnto God, maketh a kinde of Psalter vnto our* LADY. *This Psalter or Rosary is deuided into three parts, euery*

ry one of which is called the thirde parte of the Rosary or one parte of the Rosarye *verye fitly containing fiue of the aforesaid mysteries, therby repreſeting vnto vs the memory of the woundes of our Sauiour, in the ſeuerall parts of the ioifull, dolorouſe and glorioufe myſterries of the* ROSARY. *Although in diuerſe other Indulgences of hallowed Graines this word Rosary ſignifieth the third part only, when it is ioined with this word Corone, as when it is ſaid, whoſoeuer ſhall ſay the Rosary or Corone. For then certaine it is, that the third part is only ſignified, and the meaning of the word Coron is that paire of beades which in the remembrance of the life of our Lady containeth 63. Aues and 6. Pater noſters, ſome alſo vſe very well at the end of euery third part of the Rosary to ſay the* Creed *although it be*

The Corone of our Lady.

it be no neceſſary part therof.

Note alſo that when in the Indul gences following there is required in any day that the wholle Roſary be ſaid, then you may not diuide it into ſeuerall daies, & it is alſo more ſecure to ſay all at once.

Finally if one be once admitted and for negligence omit to ſay the Roſary, he ceaſeth not for all this to be of the Society, and may returning to his wonted deuotion without any new admiſſion obtaine the accuſtomed graces and beneſittes.

8 There are celebrated fower anniuerſaries in the yeere, for the ſoules of the brethren departed in the Churches of the Society, after the 4 principall feſtiuities of our bleſſed LADY, the Natiuitie, Purification, Annunciation, and Aſſumption, at which euery one ought to be preſent, praying for those

thoſe ſoules, that the ſame piety may be vſed toward them.

9 Euery firſt Sonday in the moneth, thereis made a ſolemne and deuout proceſſion of the holy Rosary after Euēſong, to the which they ſhould in any wiſe come together, aſ-well for the Indulgences & treaſures which they may gaine, as that they may be preſent to honor the moſt ſacred Virgin their aduocate & Lady, and all deuoutly vnited to aske her helpe.

Theſe two laſt articles cannot) as it is manifeſt (be preformed in our Countrey

10 After that the Prieſt hath writen them which deuoutly demaund to enter into this compaⁿy, the Corone or Roſary being laide vpon the Altar, with a ſtole about his necke, he bleſſeth the beads, ſaying the praier folowing.

This benediction if one can not conueniẽtly come to him, which receiueth him, but only ſendeth his name to be inrolled, is not neceſſary neither if the beades were euer bleſſed before.

What is neceſſarie in this Society.

Hence alſo doth it appeare that there is no other thing neceſſary, for the obtaining of the benefites of this Society, but to ſay once a weeke the Pſalter of our LADY, *& whoſoeuer thincketh otherwiſe, requiring either other ordinary praiers, or frequenting of Sacramentes, or any ſolẽne profeſſion at the firſt entrãce: doth confound this Society, beeing a generall corporation ouer all the world, with other particuler Societies of our Lady in ſeueral places binding thẽſelues to more ſtrict obſeruances, thẽ were eaſie to be vndertakẽ of all that variety of perſones, which is by this Society embraced.*

Although

Although who-ſoeuer is of any o-ther particuler Society of our LADY *receiuīg therin a particuler fel-lowſhipe, and incorporation in that place where ſuch a Society is inſtitu-ted, will withall for the generall de-uotion vnto this, as inſtituted by the expreſſe reuelatiō of our Bleſſed* LADY *(as it is credibly and deuoutlye thought) ſeeke to be here inrolled if he were not before, which I thought good to note leaſt any ſhold either be cōfounded with variety of opinions, or deterred with more heauy burdens, from ſo profita-ble a deuo-tion.*

THE PRAIER FOR the blessing of the Beades.

Versic. *Adiutorium nostrum in nomine Domini.*
Resp. *Qui fecit cœlum & terram.*
Versic. *Domine exaudi orationem meã.*
Resp. *Et clamor meus ad te veniat.*
Versic. *Dominus vobiscum.*
Resp. *Et cum spiritu tuo.*

OMNIPOTENS & misericors Deus, qui propter nimiam charitatem tuam qua dilexisti nos, filium tuum vnigenitum Dominũ nostrum Iesum Christum pro Redemptione nostra, de cœlis in terram descendere & de Beatissimæ Virginis Mariæ vtero Angelo nunciante carnem suscipere voluisti, vt nos eriperes de potestate Diaboli: Obsecramus immensem clementiam tuam, vt hæc signa Rosarij in honorem & laudem eiusdem genetricis filij tui, ab Ecclesia tua fideli dicata, Bene✠dicas & San✠ctifices eis

que

que tantam infundas virtutem Spiritus Sancti, vt quicunque horum quodlibet secum portauerit, atq; in domo sua reuerenter tenuerit, ab omni hoste visibili & inuisibili semper et vbique in hoc seculo liberetur, & in exitu suo a Beatissima Virgine Maria Dei genetrice tibi plenus bonis operibus presentari meretur. Per eundem Dominum nostrũ Iesum Christum filium tuum, qui tecũ viuit & regnat per omnia secula seculorum. Amen,

Aspergat ea Sacerdos aqua benedicta: In nomine Patris, & Filij, & Spiritus Sancti. Amen.

A BRIEFE SVMMArie of the Graces, or Indulgences of this Society of the Rosary, with the names of the Popes which graunted them. Cap. 3

Vrbanus.4 & Ioan.22

WHo saieth the *Aue Maria* or reuerently nameth the holy name of IESVS gaineth 60. daies.

Sixtus 4.

By saying the wholle Rosary 15. yeeres, and 15. quarantenes.

A quarãtene is an Indulgence, or releasing of 40. daies penãce.

Inno·8

A pleanary Indulgẽce once in life & again in the houre of death

The

The Indulgēces of the ſtations of Rome, by viſiting that day fiue Altars, or one fiue times deuoutly ſaying, fiue *Paters* and *Aues* for euery one. Leo. 10

What the Stations are, it ſhall appeare in the Chapter following.

For ſaying the wholle Roſary 10. yeeres, and 10. quarantenes, Idem

Alſo for the whole Roſary 120 daies. A certaine Legate.

For being preſent euery Saturday in the Church of this Society at the *Salue Regina*, 40 daies. Idem.

For ſaying fiue *Paters* & *Aues* in the Feaſtes of the Anunciation, Natiuitie, Viſitation, Purification, and Aſſumption of our Lady: 100 daies. Idem.

For ſaying the whole Roſary 120 A Patri arch.

For viſiting the Altar of the Roſary at Rome, euery feaſt of our Lady a plenary. Pius. 4

Idem. The ſame by accompaning the proceſſion which is made euery firſt Sonday in the moneth.

Pius 5. granted thoſe which follow and confirmed all thos which are before. Hauing Receaued the day of the Annunciation of our LADY: by ſaying the Roſary, a Plenary.

By ſaying the ROSARY in the daies of the Natiuitie, Purification, Viſitation, & Aſſumption, of our Lady, 10. yeeres and 10 quarantenes.

By ſaying the Roſary any day whatſoeuet, 40. daies.

By naming deuoutly *Ieſus Maria*, euery time 7 daies.

At the firſt entering, by Confeſſing and Receauing at the Altar or Church of this Society, and ſaying at the leaſt one part of the ROSARY for the peace of the Church: a Plenary.

The ſame is graunted vnto thē which in the end of their life haue

Con-

Confeſſed and Receaued.

By ſayiug one part at the leaſt of the Roſary, (hauing firſt Receiued the daies of Eaſter, the Annũciation, and Aſſumption of our Lady: 10. yeeres and 10. quarantenes.

By ſaying at the leaſt one part of the Roſary in the feſtiuall daies of the miſteries of the Roſary, 7. yeeres and 7 quarantenes of enioined penances.

The ſame for ſaying at the leaſt once a weeke the wholle Roſary.

To all Chriſtiãs (although not of the Society) for accompaning the Proceſſion of euery firſt Sonday in the moneth, are graunted 7 yeeres & 7 quarantenes of enioined penances.

Thoſe which are of this confraternitie, are partakers of all the good workes, which are done by

other persons of the same, as also by the wholle order of S. *Dominicke* as well of Freers as of Nũnes

Of the nature of Indulgences.

Here is diligently to be cosidered that we may so both stoppe tbe blasphemous and venemous mouthes of Herticks, and by Catholickes make the fruite of these Indulgences to be enioied, that no Indulgence can be obtained out of the state of Gods grace. Therefore whosoeuer feeleth his mind wounded with any mortall sinne, or purpose, or desire, or deliberate affection & liking of the same: let him before he seeke Indulgence reconcile him selfe vnto God, either by the Sacrament of penance, or if he can not conueniently, at the least by perfect sorrow and repentance, and stedfast purpose of amendment, and

of

of Receauing the Sacramēt of penance at conuenient time, without which disposition of minde none can euer obtain Gods grace and by which disposition he may at any moment accordinge vnto Gods most gratious promise and mercy. For an Indulgence is a remission of temporall punishment due vnto sinnes already forgiuen and not possible therfore to be applied but to him which hauing forsaken sinne is in Gods holy fauour. And hereby maist thou cōfound the graceless ignorant hereticke.

Also for the better vnderstanding of the nature of Pardons: the meaning of so many daies or yeeres of Pardon is, that looke how much pain of PVRGATORY we could redeem with so many daies or yeres of such penance as might by

by reaſon be imposed vpon vs for to match our faultes (our deuotion, earneſt ſorow and purpoſe of ſatisfaction conſidered) ſo much by the Indulgence of ſoe many daies or yeeres is taken away. Neither is it neceſſary that we might liue ſo many yeeres whereas perhapps the worlde ſhall not laſt ſo long as the yeeres of ſome Indulgences, for ſufficient it is, that we may deſerue ſo many yeeres of puniſhmēt, which the iuſtice of God may by the ſeuerity of the paine fully inflict in one houre of the fire of Purgatory: And to groſſe is the ignorance of our heretickes, who thinke that he that hath a hūdred yeres of pardō may by the Popes leaue ſinne with-out remorſe all his life as by this which we haue ſaid is moſt euident.

It is alſo to be vnderſtood that one

one may apply the saying of his beades for whatsoeuer necessitie of his owne or of others excepte where in the Indulgẽce it is other wise required: neither is he boũd to say the Rosary once a weeke, for the Society, so that saying it for what purpose he will, he intend to say it as a member of the Society, & for to obtaine the gtaces of the same.

To what intẽtion the beades are to bee imploied.

OF THE STATIons of Rome.

Cap. 4

THERE hath bene at Rome a continuall holye custome of the people for thes 1000 yeres at the leaste at diuers times solẽnly to visite certaine principall Churches, therin to offer vp their deuotions iointly with one mind for their

their owne neceſſities and of the wholle Church of God. Theſe ſolemne, religious & deuoute meetings are commonly called Stations. And by diuers Popes there hath bene graunted vnto the fore ſaid Churches either ſpecially in thoſe daies in which the Stations are there kept, or generally all the wholle yeere very great and large Indulgences. I will here therfore note the daies and places of the ſame Stations, as for the Indulgences it is ſufficient here to aduertiſe, that in euery one of theſe Churches they are very great and neuer leſſe then of tenne thouſad yeeres. Yet becauſe often times there is a Plenary Indulgence and the deliuery of a ſoule out of Purgatory, I will expreſly ſett downe when either of theſe ſo great gra-
and fauours may bee obtained,
which

which thing will be alſo profitable for thoſe which by hallowed Graines will gaine the Stations.

1 The firſt Sonday in Auent at *Sancta Maria Maior.*
2 The 2. Sonday at S. Croſſe in Hieruſalem a Plenary.
3 The 3 Sonday at S. Peter.
4 Wedneſday in the Imber weeke at *S. Maria Maior.*
5 Friday in the Imber weeke at SS. *Apoſtoli.* a Plenary.
6 Saturday at S. Peter.
7 The 4. Sonday at *SS. Apoſtoli.* a Plenary.
8 Chriſtmas Eue at *S. Maria Maior.*
9 In the night following at the Chappell of the Cribbe in the ſame Church. a plenary
10 Chriſtmas day in the morning at *S. Anaſtaſia.* a Plenary.

11 At the third MASSE on Christmas day at *S. Maria Maior.*

12 On S. Steuens day at Saint Steuens a Plenary.

13 Saint IOHNS day at *Sancta Maria Maior.*

14 Innocents day at S. PAVLS a plenary.

15 Newyeeres day at *S. Maria trans Tiberim.* a Plenary.

16 Twelfe day at S. Peter. a plenary.

17 The Sonday of Septuagesima at S. Laurẽce *extra muros.* a soule out of Purgatory

18 The Sonday of Sexagesima at S. PAVL.

19 The Sonday of Quinquagesima at S. Peter.

20 Ashwednesday at *S. Sabina* a plenary.

21 Thursday ar S. George.

22

22 Friday at SS. IOHN & PAVL
23 Saturday at S. Triphon. a Plenary.
24 The first Sonday in Lent at S. IOHN Laterane. a Plenary & infinite Indulgẽces.
25 Monday at S. Peter *in vinculis*. a Plenary.
26 Twesday at *S. Anastasia* a Plenary and a foule out of Purgatory.
27 Wednesday at *Sãcta Maria Maior*.
28 Thursday at S. Laurence in *Palisperna*. a Plenary.
29 Friday at SS. *Apostoli*. a Plenary.
30 Saturday at S. Peter a plena.
31 The 2 Sonday in Lent at *S. Maria in Nauicella*.
32 Monday at S. Clement.
33 Twesday at S. *Balbina*
34 Wednesday at S. Cecely.

35

35 Thurſday at *Sancta Maria trans Tiberim.*

36 Friday at *S. Vitalis.*

37 Saturday at S. Peter & Marcelline a plenary.

38 The 3 Sonday in Lent at S. Laurence *extra muros* a ſoul out of Purgatory.

39 Monday at S. Marke.

40 Tweſday at *S. Potentiana.*

41 Wedneſday at *S. Sixtus.*

42 Thurſday at *SS. Coſma & Damianus.*

43 Friday at S. Laurence in *Lucina.*

44 Saturday at *S. Suſan.* a Plenary.

45 The 4 Sonday in Lent at S. Croſſe. a Plenary & a ſoule out of Purgatory.

46 Monday at *SS. quatuor Coronati.*

47 Tweſday at S. Laurence *in Damaſo.*

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48 Wedneſday at S. Paule.
49 Thurſday at S. Silueſter.
50 Friday at *S. Euſebius.*
51 Saturday at S. Nicholas *in carcere.* a Plenary.
52 The 5 Sonday in Lent at S. Peter.
53 Monday at S. Chriſogon.
54 Tweſday at S. Cyriacus.
55 Wedneſday at *S. Marcellus*
56 Thurſday at *S. Apollinaris.*
57 Friday at S. Steuens. a ſoule out of Purgatory.
58 Saturday at *S.* Iohn *ante portam latinam*: a ſoule out of Purgatory.
59 Palme Sonday at S. IOHN Lateran: a Plenary twiſe.
60 Monday at S. Praxedes a plenary.
61 Tweſday at S. Priſca: a Plenary.
62 Wedneſday at *Sancta Maria*

ria Maior: a Plenary.

63 Thurſday at S. Iohn Lateran a Plenary twiſe.

64 Friday at S. Croſſe: a Plenary & many other Indulgẽces

65 Saturday at S. Iohn Lateran a Plenary.

66 Eaſter day at *Sancta Maria Maior*: a Plenary.

67 Monday at S. Peter: a Plenary.

68 Tueſday at at S. Paule: a plenary.

69 Wedneſday at S. Laurence *extra muros*: a ſoule out of Purgatory.

70 Thurſday at SS. *Apoſtoli*. a plenary.

71 Friday at *Sancta Maria Rotunda*.

72 Saturday at S. Iohn Lateran a Plenary twiſe.

73 Low Sonday at S. Pãcratius a plena

a plenary twiſe.

74 On S. Marks day at S. Peter.

75 Monday in Rogation weeke at *Sancta Maria Maior*.

76 Tweſday at S. Iohn Lateran.

77 Wedneſday at S. Peter.

78 Aſcention day at S. Peter.

79 Whitſon Eue at S. Iohn Lateran: a Plenary.

80 Whitſonday at S. Peter: infinite Indulgences & a Plenary.

81 Monday at S. Peter *in vinculis* a plenary.

82 Tweſday at *S. Anaſtaſia*.

83 Wedneſday at *Sãcta Maria Maior*.

84 Thurſday at S. Laurence *extra muros* a ſoule out of Purgatory.

85 Friday at *SS. Apoſtoli*: a plenary.

86 Saturday at S. Peter a ſoule out

out of Purgatory.

87 Wednesdaye of the Imber weeke in September at *Sancta Maria Maior.*

88 Friday of the same weeke at *SS. Apostoli.* a Plenary.

89 Saturday following at Saint Peter.

THE FIFTEEN MISteries of the holy Rosary.

Cap. 5.

THIS deuout kind of Psalter or Rosary of our B. Lady cõtaine 15. principall mysteries of the life of Christ & our Lady: for euery parte of the life of our Sauiour did very specially appertaine vnto his holy mother, as who did ponder in her hart and diligently weigh whatsoeuer her most beloued sonne wrought in the worlde

Luc.2.

and

and whose soule was perced with euery dent of that most sharppe sword which caused greife and sorrow to him, who she had lodged in her affection for euer; no lesse the harboured for some monthes in her sacred wombe, and who finally had learned that lesson of S. PAVL to morne with the mor- *Rom.* 12
ners & to reioice with the ioifull.

This Psalter I saye of 15 *Pater nosters* and 150 *Aues* is first deuided into three partes, euery one of which may be recited a part by it selfe, as we haue said aboue, & representeth vnto vs, as well one of the most holy persons of the B. Trinitie, as one of the three kindes of misteries of Christ and our Ladies life, that is either ioifull, or dolorous, or glorious. Euery one of these partes first, very fitly repreſēteth vnto vs both the

wound

woundes of our Sauiour and the ſpirituall libertie which we obtained therby, the number of fiftie ſignifying a perfect Iubiley & releaſe of all boudage as we will ſhew hereafter: then doth it alſo containe fiue myſteries, which whileſt we are ſaying euery tenne *Aues* with the *Pater noſter* belõging therunto, going before; are deuoutly to be laid before the eies of our mind: affectuouſly imagining that we are kneeling in the cloſet of our Bleſſed Lady, before her ſacred perſon, where ſhe talketh with the Angell, or in Zacharies houſe where Iohn Baptiſt by her voice is ſãctified in his mothers wombe, and leapeth for ioy or in the Cribbe where the ſonne of God in a new ſhape manifeſteth him ſelfe vnto the world, and is honoured of the wholle multi-

Leuit. 25

tude

tude of Angells, ſhepheardes, and Sages. And the like of other ſo holy & deuout miſteries. although they which haue more leaſure & fealing of ſo heauēly matters, may with more fruit ſpend ſome litle time in meditating of euery miſtery, not ſaying any thing, & then afterward ſaye the *Pater* & *Aues* thereunto belonging: or hauing firſt rehearſed them, afterwarde meditate, which beeing doone they may go forward to an other miſtery. Neither yet doe I thinke that the ſimpler ſort whoſe capacity cannot reach to the remembrance of ſo many ſeuerall miſteries is bound for the obtaining of the graces appertaining to this Society to thinke actually of euery miſtery: although it be the more ſure way and more profitable and not very difficult to remember if

they first cause euery misterye to be expoũded vnto them by some more skilfull then them selues. Which now although I woulde willingly do, yet am I not by my other busines permitted. Wherfore for the larger explication of these misteries I refer euery one to a very profitable booke extant in our tong and with great frut practised by diuerse in our countrey, of the misteries of the Rosary: yet will I note euery place where in the holy scripture each misterye may be reade at large. These are therfore the misteries of the holy Rosary.

The fiue Ioyfull Mysteries.

*Luc.*1 1 The Annunciatiõ of our Lady.
*Luc.*1 2 The visitation of *S.* Elizabeth.
*Luc.*2 3 The natiuitie of Christ.
*Luc.*2 4 The purification.
*Luc.*2 5 The inuention or findinge of Christ

Christ among the Doctors in the Temple.

The fiue dolorous Misteries

1 The praier in the Garden. *Luc.22*
2 The whipping. *Ioan.19.*
3 The crowning with Thorne. *Mat.27.*
4 The caryingofthe Crosse. *Ioan.19.*
5 The Crucifying and death of Christ. *Mat.27.*

The fiue glorious Misteries.

1 The Resurrection of Christ. *Mar.16*
2 The Ascention. *Act.1.*
3 The sending of the holy Ghost *Act.2.*
4 The Assumption of our Lady into heauen. *Cant.8*
5 The Coronation and exaltatiō of our Lady aboue all Angels and Saintes.

Thus much haue I thought necessary to be heere declared, for the perfect information of whoso

euer desireth to knowe what belongeth vnto this deuout Society, and to be partaker of the benefite therof.

Now before I proceed any farther, I haue iudged it very cóueni ent to ad here, two briefe admonitions of two things, which may greatly appertaine vnto the knowledge and yse of this so greate a treasure.

What benefite one which is in deadly sinne may reape hereby.

First that albeit, as we saide aboue in the first chapter, no maner of persõ being out of the blessed fauour of Almightie God, and in the miserable estate of mortall sinne, can either enioy these Indulgences or any other; or be partaker of the good workes and satisfactió of others: yet ought not any man which for human frailty, may perhaps either sometime fall into deadly sinne, or remain most lamenta-

lamẽtably in the ſame; be therby terrified from this moſt holeſome medicine & cõfortable ſanctuary of the Bleſſed Virgins protection. For firſt cõcerning the entry into this Confraternity: although it be deſired that euery one at that time diſpoſe him ſelfe to Gods grace by receauing the holy Sacramẽts, and there is, as hath bene ſaid, a-ſpeciall Indulgence graunted to that end: yet that this is not alto-gither neceſſary, the very practiſe of this Society doth ſhew, which receiueth thoſe which are abſent, and not in caſe or poſſibility to re ceaue holy Sacramentes, neither euer exacteth the ſame as neceſſa ry of ſuch, when they are admit-ted. As for the being afterward in eſtate of ſinne, true it is that it hindereth thoſe benefittes, as we ſaid before: yet doth it not hinder

but that so long as one remaineth in the vnitie of holy Church, and saieth his Rosarye or our Ladies Psalter euery weeke; the commō praiers & suffrages of this wholle Society are applied vnto him also as a member therof. Wherfore although he haue not that infallible measure of fruit of their satisfactiōs, which if he were in grace he should receaue: yett is this no smalle helpe besides the generall communion of the praiers of the wholle CHVRCH, to haue such particuler reliefe, whereby Gods wrath may be the easier appeased and he the more euery day disposed vnto repentance and perfecte conuersion.

The Feast of the Rosary.

Secōdly it is to be vnderstood, that GREGORY the 13. in the yeere of our Lord 1573. the first day of Aprill, for a perpetuall memory

mory & thankesgiuing vnto God and our Blessed Lady for the triū-phant victory receaued the yeere before ouer the Turkes, instituted a solemne feast, vnder the title of the feast of the Rosary, euery yere to be cellebrated, on the first Sunday of october. wheras the yeere before on the like Sunday, being than the 7 of the same moneth, so glorioufe a victory was obtained, not without the speciall intercession (as he saieth) of the Mother of God, whose deuoute Clients through the wholle worlde, the same day, as being the first Sūday of the moneth, religiously according to theire laudable custome made their ordinary processions: wheras also this deuoute maner of praier, was by holy Saint *Dominicke* first instituted, for the appeasing of Gods wrath, & the ob-

See the booke of the Rosary in Italiā

tainiṅg of our Ladies interceſſion againſt moſt perniciouſe hereſies with which *Frãce* and *Italy* in his time was ſore vexed. as alſo more largely is to be ſeene in the letters of *Pius* 5. in the 17. of ſept. 1569. where he after diuerſe of his Predeceſſours confirmeth the ſame Society, and ſeriouſly cõmendeth it vnto all deuout Chriſtians, as a ſoueraigne and neceſſary remedy for all the common euells of our age.

This feaſt of the Roſary is only to be obſerued ſuch firſt Sunday of October (vnderſtanding that Sonday) which is in deed the firſt within the month, not that which is neereſt vnto the begining of the moneth) where there is any Chappell or Altar of this Society, after the maner of a high dubble feaſt, with the office of our Lady, accor

ding

ding to the manner of her other feastes.

Thus much I thought woulde beas well for thy comfort (gentle Reader) to knowe, as for the generall benefite of CHRIST his Church in this miserable time to obserue.

OF OTHER MANNER of saying the Beades. Cap. 6.

NOw that I haue briefly set downe what necessarily belongeth to this deuoute Society: I will for the farther comfort of the persons of the same, shewe also vnto the how they may in their beades

variety of other repaſt, & greater ſtore of dainty diſhes thereby to prouoke their appetite, which in this kind of food cã neuer exceed in gluttony. Yet will I firſt admoniſh thẽ (as I haue alſo touched before) that in no caſe they omit for any other kind of deuotion in the beades, to ſay the wholle Roſary in euery weeke, but that beeing done, they may ſatisfie their deuotions according as they ſhall find moſt comforte and delight.

There is therfore an other kind of ſaying the beades which is called the Corone of our B. LADY, very much frequented of deuout people, which conſiſteth of 6. *Pater noſters* and 63. *Aues* in remẽbrãce of her moſt holy life which abounded with ſo many vertues that it may be as (*S. Ambroſe* ſaieth) a patterne of all goodnes to all

The corone of our Lady.

Lib. 2. de virg.

all sorts of mē. And though there be no necessary cause therof: yet haue some so deuided these *Aue Maries* that in euery one is recorded some seuerall mysterie of the life of Christ & our Lady, so that no principall point of either is omitted as we will afterward sette downe. This is of great fruite and comforte, but not for the simple although such also may very well and do euery where rehearse this Corone without speciall remembrāce of so many diuers misteries.

A third kind of beades or at the least of saying of the beades there is, in which to the honour of our Sauiour Christ are rehearsed 33 *Pater nosters* and as many *Aue Maries* This is called the Corone of our Lord in worshippe of his holy life which in this world continued 33 yeeres. The corone of our Lord.

Some

Some also vse a Corone of the
Of the 5 woũdes
fiue wounds of our Lord at euery wound saying one *Pater noster* & fiue or tenne *Aue Maries*.

There is also an other kinde of deuotion which may bee vsed either with the beades or without of saying 15 *Pater nosters* & *Aues* which deuotion perhaps might grow of the imitation of those 15 Psalmes, which are cõmonly called graduall, which as some say were wont to bee song on high daies by the *Leuites* on the fiftene staires goeing vp to the Temple, by which with singuler deuotion and more thẽ ordinary grace and alacritie our Lady being 3 yeere olde and caried to be presented in the Temple her selfe, ascended to offer her selfe to Almightie God not without great admiration of her deuout Parents; or as some o-

Of the 15. Paters and Aues.

ther

ther say were made to signifie certaine degrees or stepps of perfection in Gods seruice, which did singulerly shine in this Virgin. or els this custome of saying 15 *Paters* and *Aues* might be first commēded, for that according to the opiniō of some deuout Doctours, by reuelatiō made vnto some contēplatiue holy person, who saieth euery day 15 *Paters* and *Aues* in one yeere shall make vp the number of all the woundes which our Sauiour receiued of his barbarous tormentors, counting with euery stripe of his whipping, the cruel prickings of the sharpe thornes wherwith he was crouned: so that one day in a yeere which is not leape yere, the said number of 15 *Paters* and *Aues* bee dubled. Or finally the cause of this deuotion might be for the respecte of those

Ludolphus de vita Christi. Par. 2. c. 52.

15

15 yeeres which our Ladye liued after her ſonnes aſcentiō in moſt ſpeciall quiett and hope and continuall viſitatiō of Angels & comfort of the dilating the glorious name of her ſonne by his Apoſtles and other Diſtiples, a thing no doubt worthy of no ſmall conſideration, when ſhe did euidently ſee euē in this life, fulfilled the Propheſie long before made by her ſelfe, that all generations ſhould call her bleſſed. This do I the rather ſet downe in this place becauſe that all my Countrei-men ſhould knowe, that what-ſoeuer faithfull of Chriſt (yea although he be not of this Society of which in this place we intreate ſhall ſay fifteene *Paters* and *Aues* for all thoſe which are in mortall ſinne, ſhall for euery time that they doe ſo charitable a deed, obtaine the

An Indulgēc for any Chriſtian what ſoeuer.

remiſſi

remission of the third part of their sinnes. Which Indulgence hath bene of long time graunted and is so authenticall that I will be a warrant to all my countrei-men that it is no way coûterfeited as it may be some Indulgences haue bene in time past.

Finally euery deuout Christian may after these formes aboue mẽtioned, religiously honour either the nine orders of holy Angells, by whome our life vnder God is protected in this world. Or the 12 glorious Apostles of our Sauiour the first Pastors & founders of Christian faith. or the seuen effusions of blood of our Lord. or the seuen ioyes, or the seuen sorrowes which our B. Lady had in this life. Or offer vp a proportionable deuotion for whatsoeuer thing according to the custome of holy Church

Other formes of saying the beades.

Church is obſerued in any miſti-call number.

But becauſe I haue heere made mentiō of the ioyes and ſorrowes of our B. Lady which are not altogether the ſame with thoſe ioifull & ſorrowfull miſteries of the holy Roſary: I will here briefly for euery ones comfort ſet thē downe.

The 7 ioyes of our B. Lady.

1 The Annunciation.
2 The viſitation of S. Elizabeth.
3 The natiuity of Chriſt.
4 The cōming of the three Kings.
5 The Reſurrectiō of our Sauiour
6 The Aſcenſion.
7 The cōming of the holy Ghoſt

The 7 ſorowes of our Lady.

1 The circumciſiō, which in that our Sauiours blood was with ſuch pain ſhed forth: was moſt ſorowfull

sorowfull but in the impositió of his glorious name most com fortable.

2 The flying into Egipt.

3 The losse of our Sauiour for three daies.

4 The departure of our Sauiour to his bitter Passion.

5 The meetinge of our Sauiour carying his Crosse.

6 His Crucifying and that which passed vpon the Crosse.

7 The beholding him dead vpon the Crosse, in her sacred lappe, and at the Sepulcher.

The seuen effusions of Blood of our Sauiour according to the doctrin of S. Bernard. lib. de Pass. Do. cap. 36.

1 The Circumcision. *Luc. 2*

2 The Praier in the garden. *Luc. 22. 4*

3 The pulling of his beard when they

they mocked him in Caiphas houſe according to that of *Eſay* the Prophet. c. 50. *I gaue my body to thoſe which did ſtrike, and my cheekes to thoſe which pulled them.*

Ioan. 19. 4 The Whipping.
Mar. 27. 5 The Crowning with thornes.
Mat. 27. 6 The Nailing to the Croſſe.
Ioan. 19. 7 The peacing of his Side.

THE MANER OF DIſtribution of the life of our Sauiour and of our Lady for the Corone of 63. Aues for thoſe which ſhall deſire to vſe the ſame, although the Corone may be ſaide without ſuch particuler memory

1. Pater:

THE first *Pater noster* to aske imitation of our Lady.

1. Aue.

Of the Conception of our Lady.
2 Of her Natiuitie.
3 Of her Presentation.
4 Of her life in the Temple.
5 Of her Despousation and the vow that both she and *S. Ioseph* made of Virginitie.
6 Of the Annunciatiō of the Angell.
7 Of the Conception and Incarnation of Christ.
8 Of the Visitatiō of S. Elizabeth
9 Of the suspition of S. Ioseph.
10 Of our Ladies voiage to Bethlem.

2. Pater.

To aske humilitie and true pouertie of spirite.

1 Aue

1 Aue.

Of the Natiuitie of Christ.

2 Of the Shepheardes comming vnto him by the warning of the Angell.

3 Of the Circumcision.

4 Of the three Kings comming.

5 Of the Purification.

9 Of the flight into Egipt.

7 Of the finding of our Lorde in the Temple.

8 Of our Sauiours Obedience & subiection fró 12 yeres to 30.

9 Of his going forward in age, wisdome, and grace, before God and man.

10 Of his departure fró his Mother to go to preach.

3. Pater.

To aske the inspiration and light of the holy GHOST, for to know & follow the doctrine of Christ.

1 Aue

1. Aue.

Of the Baptisme of Christ.

2 Of his Fasting and tẽtation in the wildernes.

3 Of S. Iohns shewing of him saying *Ecce agnus Dei* that is beholde the Lambe of God, which taketh away the sinne of the world, wherby Christ did begin to gather Disciples

4 Of the turning water into wine and other miracles.

5 Of the Preaching of Christ.

6 Of the reproches and iniuries offered of the Iewes.

7 Of his Trauailes, iorneis, and viages.

8 Of his often watching & praying.

9 Of the washinge of the Disciples feet.

10 Of the last Supper and Institution of the B. Sacrament.

4 *Pater.*

To aske patience in aduersitie.

1 *Aue.*

Of the Praier and sweat of Blood in the garden.

2 Of his taking by Iudas and the rest.

3 Of his carying to *Annas* house where he had a blow on the eare.

4 Of Caiphas house and the troublesome night he had there.

5 Of his bringing to Pilate and wrongfull accusations.

6 Of the mockery done vnto him with a white garment in Herodes house.

7 Of his Scourging.

8 Of the Coronatiō with thornes

9 Of his shewing to the multitude *Ecce homo* & their cries *Crucifige.*

10 His Condemnation and Barabas

rabas his liberation.

5 Pater.

To aske true ſorow of our ſinnes and compaſſion with Chriſt.

1 Aue.

Of the carying of the Croſſe.

2 Of our Ladies meeting of him.

3 Of the deliuering of the Croſſe to *Simon Cyrineus.*

4 Of his Nailing to the Croſſe.

5 Of the lifting vp of the Croſſe.

6 Of the gaule and viniger giuẽ him to drinke.

7 Of his ſeuen wordes and togither of his death, crying *Pater in manus tuas cõmendo Spiritum meum.*

8 Of the pearcing of his Side.

9 Of the laying him down from the Croſſe into his ſorowfull Mothers lappe.

10 Of his deuout buriall.

6 Pater

6. Pater.

To aske of Christ a spiritual ioy & peace together with him rising from the dead.

1. Aue.

Of the Resurrection of Christ,

2 Of his Ascention.

3 Of the expectation of the holy ghost of all the Disciples with our Lady.

4 Of the comming of the holy ghost.

5 Of the diuiding of the Apostles through the world.

6 Of the ioy which our Lady had hearing the great workes done by them.

7 Of her often visiting the holy places which our Sauiour had bene in.

8 With what diligent deuotion shee prepared her selfe to her death drawing neare.

9 Of

9 Of her moſt holy death in the preſence of all the Apoſtles than aliue.

10 Of her ſolemne buriall.

7. Pater.

To aske a trew deſpiſing of the world, and deſire of heauen.

1. Aue.

Of the raiſing againe of her moſt pure body.

2 Of her aſſumption into Heauen in the armes of her deare Sonne.

3 Of her Exaltation and Coronation aboue all Angells and pure creatures.

Laſt of all *Pater noſter* to the B. Trinitie geuing thankes for our Lady ſuch a notable gifte beſtowed on the world.

There is no neede for to ſpend any more time in theſe pointes than whileſt at other times the Beades

are ſaide. But it is ſufficient deuoutly to remember at euery Aue Mary *ſuch miſtery as is here ſette downe: which alſo may be obſerued in the two Chapters following although for the better conteining of the ſeuerall pointes I thought good to ſet them downe at large: or if at any time any wold ſpend more time therin.*

AN

ANOTHER ROSARY of the B. Virgin Mary much like vnto the former but deuided according to the actes of our Sauiour Iesus Christ, for the Rosary of 5. Paters and 50 Aues, out of Ludouicus Blosius.

Cap. 8.

The first parte.

PATER noster &c. Aue Maria &c. *O benigne & sweete Mary, pacifie our most clement Redemer Iesus*, whō thou a most pure Virgin, vpon the Angells annunciation dideſt conceiue by the holy Ghoſt in the citie of *Nazareth* and

The begining and ending of this petition is to be added in euery one

and beare 9. monthes in thy moſt chaſt wombe. *Cauſe that we may pleaſe thy moſt ſweete ſonne Ieſus Chriſt, and deſerue to ſee him and thee in heauen. Amen.*

2 Aue Maria &c. *O benigne &c.* who being cõceiued within thee thou, full of God, dideſt go with ſpeed vnto thy couſen Elizabeth, and ſalute her, & humbly exhibit thy ſeruice vnto her. *Cauſe that we &c.*

3 Aue Maria &c. *O benigne &c.* Whom thou a moſt pure Virgin dideſt bring forth in *Bethlem* in a moſt vile ſtable, not only without all paine, but alſo with vnſpeakable ioy, and being borne dideſt preſently adore him as true & very God with a deuout mind. *Cauſe that we &c.*

4 Aue Maria &c. *O benigne &c.* Whom thou diddeſt foſter with thy

thy virginall milke being as yet a litle crying child, & swathed in cloutes dideſt lay him in the manger vpon hay & ſtraw. *Cauſe &c.*
5 Aue Maria &c. *O benigne &c.* Whom yet new borne the Angells in moſt ioifull maner ſhewed to the Shepheardes: and with cheerfull voices geuing laudes & praiſes vnto him, ſong peace to men of good will. *Cauſe. &c.*
6 Aue Maria &c. *O benigne &c.* Whom the Shepheardes ſpeedely repairing to *Bethlē* found laide in a Maunger, and adored with great ioy & admiratiō. *Cauſe &c.*
7 Aue Maria &c. *O benigne &c.* Who the 8. day after his Natiuity voutſafed to ſhed his moſt pure blood for vs, and to be circumciſed, and to be named Ieſus for our comforte. *Cauſe &c.*
8 Aue Maria &c. *O benigne &c.*

Whom the Sages coming from the East, deuoutly ſought, & being repleniſhed with great ioy, came by the direction of a Starre into *Bethlem*: and there humbly adoring him, they deuoutly offered vnto him, Gould, Frankencenſe, and Mirrhe. *Cauſe &c.*

9 Aue Maria &c. *O benigne &c.* Whom, when the 40. day was come thou dideſt according to the lawe preſent in the Temple, and beeing redeemed with the hoaſt of thoſe which were of the poorer ſort, dideſt offer vnto god the Father with a moſt gratefull harte. *Cauſe &c.*

10 Aue Maria &c. *O benigne &c,* Whom thou like a moſt faithfull mother, by the admonition of an Angell dideſt carry into Egipte for feare of Herod, and at the laſt broughteſt him backe againe into

to the citie of Nazareth. *Cauſe.*

The ſecond parte.

1 PATER noſter &c. Aue Maria &c. *O benigne & ſweet Mary &c.* Whom thou a Virgin mother dideſt looſe in *Hieruſalē* when he was 12. yeeres olde, and ſeeking, and inquiringe for him with an heauy harte, dideſt finde him with ioy, three daies after in the Temple. *Cauſe &c.*

2 Aue Maria &c. *O benigne &c.* Who beeing ſubiecte vnto thee, thou diddeſt diligently nouriſhe with a motherly care, and neuertheleſſe diddeſt alwaies exhibite an holy reuerence vnto him, as to the moſt high and mightie God. *Cauſe that we &c.*

3 Aue Maria &c. *O benigne &c.* Who, in the 30. yeere of his age, would humblye be Baptized by

his ſeruant IHON in the Riuer of *Iordan*, wheras notwithſtanding he being the moſt innocẽt Lamb of GOD, neuer contracted anie ſpot of ſinne. *Cauſe &c.*

4 Aue Maria &c. *O benigne &c.* Who in the Deſert 40. daies and 40. nightes, faſted without eating anything, and ſo being the Lord of heauen and earth made his abode among the wilde beaſtes. *Cauſe that we &c.*

5 Aue Maria &c. *O benigne &c.* Who for our ſaluatió refuſed not to be tempted of the Deuill, and ſhewed vs the way to ouercome Satan. *Cauſe &c.*

6 Aue Maria &c. *O benigne &c.* Who trauailing by cities, caſtells and villages, preached diligently the Goſpell of the Kingdome of Heauen, and willingly ſuſtained for our ſakes all toiles and wearineſſe

fineſſe of body. *Cauſe &c.*

7 Aue Maria &c. *O benigne &c.* Who ofte watched whole nights in praier: & ſuffered for our ſakes hunger, thirſt, cold, heat, and diuerſe perſecutions, with a moſt milde harte. *Cauſe &c.*

8 Aue Maria &c. *O benigne &c.* Who conuerſing amongſt men, did mercifullye ſuccour all afflicted perſons, and wrought very many miracles, and readily gaue pardon vnto *Mary Magdalene*, and other ſinners that were truely penitent, and cõuerſed familiarly with them. *Cauſe &c.*

9 Aue Maria &c. *O benigne &c.* Who beeing transfigured vppon the Mount before three Diſciples ſhined in face like the Sunne and maieſtically ſhewed the excelencie of his glorious body. *Cauſe.*

10 Aue Maria &c. *O benigne &c.*

Who coming to *Hieruſalem* to ſuffer for vs, as a meeke and humble King ſatte vpon an Aſſe, and in the middeſt of thoſe praiſes which the people ſong vnto him, looking vpon the citie, wept.

The third parte.

PATER noſter &c. Aue Maria &c. *O benigne &c.* Who, at his laſt ſupper humbly vpon his knees waſhed the feet of his Diſciples: and with vnſpeakable charitie inſtituted the moſt excelent Sacramēt of the Euchariſt. *Cauſe that we may pleaſe. &c.*

2 Aue Maria &c. *O benigne &c.* Who going with his Diſciples in to the gardē of the Mount Oliuet was ſtriken with a greate ſadnes for our ſakes, and praying a long ſpace togither, through the vehemencie of the anguiſhes and diſtreſſes

ſtreſſes that he was in, fell into a bloodie ſweate, that iſſued from all partes of his body. *Cauſe &c.*

3 Aue Maria &c. *O benigne &c.* Who went out to meet his enimies, and voluntarily offered him ſelfe vnto them and refuſed not to take a kiſſe of *Iudas* that betrai ed him. *Cauſe &c.*

4 Aue Maria &c. *O benigne &c.* Whom, thoſe wicked men apprehended vnreuerently, and as a malefactour and a theefe, moſte ſhamefully bound with hard and cruell bandes. *Cauſe &c.*

5 Aue Maria &c. *O benigne &c.* Who being bound, was brought oprobrioully vnto the high Preiſt and at the hands of one of his ſeruantes receiued a moſt cruell and violent blow. *Cauſe &c.*

6 Aue Maria &c. *O benigne &c.* Who in the houſe of *Caiphas* was accuſed

accuſed by falſe witneſſes, and defiled with ſtinking ſpittle, and ſcornfully hoodwinked, and barbarouſly beaten with ſtrokes and buffettes, and moſt vnworthelye blaſphemed. *Cauſe &c.*

7 Aue Maria &c. *O benigne &c.* Who being brought to Pylate in cõtemptible maner, ſtood before him with a lowly and cheerfull countenance, and humbly paſſed ouer with ſilence the falſe accuſations of the Iewes. *Cauſe.*

8 Aue Maria &c. *O benigne &c.* Whom, Herod deſpiſed beeing ſent vnto him, and wiſely vſing ſilence before him: and put vpon him as vpon a foole a white and ridiculous garment. *Cauſe.*

9 Aue Maria &c. *O benigne &c.* Who in the iudgement Hall was vnſeemly ſtripped of his clothes, & barbarouſly bound vnto a Pillar,

lar, and rent and cut moſt cruelly with whips, & miſerably begoared with his owne blood. *Cauſe.*

10 Aue Maria &c. *O benigne.* Whó vniuſt perſons for more reproch, clothed with a purple robe and crowned with ſharp thorne, & adored in ſcornfull maner grinning with their teeth and ſtrooke with a reed, and filthely ſpit vpon & beat with cruel ſtrokes. *Cauſe.*

The fourth parte.

PATER noſter &c. Aue Maria &c. *O benigne. &c.* Who bearing a crowne of thorne and a purple garment, was brought by Pilate out of the Iudgement Hall and ſhewed to the Iewes, and by them with a great & tumultuous cry, required to the death of the Croſſe. *Cauſe &c.*

2 Aue Maria &c. *O benigne &c.*

whom

Whom Pilate vniuſtly adiudged to death & deliuered ouer to the Iewes pleaſure: and he then being by them preſently loadē with the huge beame of the Croſſe did patiently beare with great paine and torment this ignominiouſe Tree vpon his torne ſhoulders, & being made the ſcorne of men, & the outcaſt of the people, meekly went forwarde to the Mount Caluary. *Cauſe &c.*

3 Aue Maria &c. *O benigne &c.* Who at the place of Caluary was made to drinke of wine mingled with mirrh and bitter gaule, and ſhamfully ſtripped of his clothes and cruelly bored through both handes & feet with nailes, and ſo faſtened vpon the Croſſe. *Cauſe.*

4 Aue Maria &c. *O benigne &c.* Who being naked, wounded and had in contempt, did hang for vs

vpon

vpon the tree of the Crosse, and suffered most bitter paines, and shead his moste pretious blood. *Cause that we &c.*

5 Aue Maria &c. *O benigne &c.* Who, whē he did hang vpon the Crosse betweene two theeues, & was scorned and blasphemed of the Iewes; meekly shewed patience, and more then that, praied vnto his Father for his blasphemous crucifiers. *Cause &c.*

6 Aue Maria &c. *O benigne &c.* who mercifully forgaue the these all his sinnes being truely penitēt, and most liberally promised him the ioies of Paradise. *Cause &c.*

7 Aue Maria &c. *O benigne &c.* Who tenderly tooke compassion of thee, his most dearely beloued mother standing vnder the crosse in bitter greefe & sorow, and cō-mended thee to his Disciple S. Iohn

Iohn, and gaue thee as a mother vnto him and vs all. *Cause &c.*
8 Aue Maria &c. *O benigne &c.* Who suffered his Passion without reliefe of any sensible cõsolatiõ: in so much as to shew the greeuousnes of his torments, he cried out with a loud voice that he was forsaken. *Cause.*
9 Aue Maria &c. *O benigne &c.* Who hanging vpon the Crosse al pale without blood, said that he was vehemently athirst, but they gaue him to drinke nought else but gaule and viniger in that extreame calamitie. *Cause &c.*
10 Aue Maria &c. *O benigne.* Who being neere death cõmended his spirit into the handes of his Father: and hauing now ended the worke of our redemption like a good Shepheard of meere loue gaue his life for his sheepe. *Cause &c.*

The fifth part.

PATER noster &c. Aue Maria, *O benigne. &c.* Who hauing tasted death for our sakes vpō the Crosse did presently of his great charitie descend into Hell according to the soule, and mightely deliuered from thence his elect. *Cause that we &c.*

2 Aue Maria &c. *O benigne &c.* Whose most holy Side was in thy presence opened with a speare, and louing Harte wounded from whence issued for our behooues pretious blood and the water of saluation. *Cause &c.*

3 Aue Maria &c. *O benigne &c.* Whom being taken downe from the Crosse thou dideſt receiue (as we deuoutly beleeue) into thy bosome and lappe, and dideſt plentifully bathe with teares and louingly imbrace and kisse. *Cause.*

4 Aue

4 Aue Maria &c. *O benigne &c.* Whoſe moſt holy Body *Ioſeph* & *Nichodemus* with godly deuotiō, imbalmed with ſpices and wrapped in a Syndon and laid in the Sepulcher. *Cauſe &c.*

5 Aue Maria &c. *O benigne &c.* Who the third day coming forth like a conqueror out of the ſhutt and ſealed Sepulcher, with his owne force roſe from the dead, repleniſhed with moſt deſired ioy of thee his beloued mother & the reſt of his frendes. *Cauſe &c.*

6 Aue Maria &c. *O benigne &c.* Who the fourtie day after his reſurrection aſcended glorioufly in to Heauen, and ſitteth as a noble triumphāt conqueror at the right hand of his Father. *Cauſe &c.*

7 Aue Maria &c. *O benigne &c.* Who ſent the holy Ghoſt vpon the Apoſtles & other of the faithfull

full, and by him did marueilously comfort strēgthen, lighten and instruct them. *Cause. &c.*

8 Aue Maria &c. *O benigne &c.* Who exalted thee his most deare mother being assumpted into heauen aboue the quires of Angells and placed thee there as the most Soueraigne Queene and Empereſſe. *Cause &c.*

9 Aue Maria &c. *O benigne &c.* Who in the end of the world is to com as Iudge in great Maiesty, to render horrible punishmentes to the reprobate and eternall ioyes to the iust. *Cause &c.*

10 Aue Maria &c. *O benigne &c.* Who is the most amiable & desired glory of the Saintes and with the Father and the holy ghost liueth and raigneth God worlde without end. *Cause &c.*

Laus

Laus Trinitati fulgidæ,
Patri, Nato, Paraclito,
Laus Virgini Deiparæ,
Nunc, & per omni seculũ.
Amen.

AN OTHER LIKE EXercise of the life & Passion of Christ, cõsisting of 5. Paters and 50. Aues

Cap. 9.

A Praier to the wound of the right foote.

Pharetra diuini amoris.

O Most louing & sweet Iesus Christ, vnto thee be praise, honour, and glory, for the woũd and griefe of thy right foote. In this most holy wound, I doe lay downe and commend vnto thee all my sinnes, vices, passions, and all maner of ingratitude, infirmitie, basenes, and want of mine: be-

beſeeching thee through thy infinite goodneſſe, to deſtroy all theſe thinges in me & to cleanſe & heale me: Alſo to take away from me, whatſoeuer is in me that diſpleaſeth thee: and to powre into me all things that do pleaſe thee: & that thou garde, direct, & keep me in thy grace, free frō all ſinne to my liues end. Amen.

Pater noſter. 1.

O my Lord Ieſus Chriſt, I adore thee, bleſſe thee, and geue thee thanks, that haſt created me, and doeſt hitherto conſerue and keep me, ſinning daily againſt thee, & although moſt vnworthy, doeſt cheriſh me with benefites. Grant me I beſech the, that I may know thee my Creator, & with feare & reuerēce faithfully ſerue thee, perfectly obey the, & with my wholl hart alwaies ſtudy to pleaſe thee.

Ane

Aue Maria. 1

O my Lord Ieſus Chriſt, I adore thee, bleſſe thee, and geue thee thankes, that haſt fore-choſen a moſt noble Virgin to be thy mother, which beeing prefigurated before, and of holy parents conceiued and borne without ſinne, thou haſt repleniſhed with vertues and all good things. Graunt me grace I beſeech thee, that I may perfectly knowe my ſinnes, and mine owne baſe condicion, and with trew contrition and an holy hatred to bewaile them, and to deteſt and eſchew whatſoeuer is diſpleaſant in thy ſight.

Aue Maria 2

O my Lord Ieſus Chriſt, I adore thee, bleſſe thee, and giue thee thanks, which haſt inſpired, that moſt amiable maide, the moſt honeſt and beautifull Virgin Mary,

which

which was to be thy mother, to offer and dedicate her ſelfe vnto thee to be thy temple, and to vow perpetuall virginitie. O Bleſſed Ieſu, graunt me moſt perfite chaſtitie both of mind and body, and moſt feruēt deuotion, ſimplicity, puritie, and ſtablenes of hart.

Aue Maria. 3

O my Lord Ieſus Chriſt, I adore thee, bleſſe thee, and geue thee thankes, that wouldeſt haue that moſt chaſt Virgin Mary, to be eſpouſed to IOSEPH a virgin, and both to be preſerued immaculate in puritie. O that I could obtaine that grace & fauour at thy hands, that I might ouercome and contemne the world, with all the vices and concupiſcences thereof, and alwaics adhere & cleaue vnto thee, with a moſt burning and ſincere loue.

Aue

Aue Maria. 4

O my Lord Ieſus Chriſt, I adore thee, bleſſe thee and geue thee thankes, that haſt voutſafed to ſalute the moſt holy Virgin by an Angell, and to make her fruitfull by the holy Ghoſt, and to be incarnate in her wombe. O moſt ſweet Ieſu, I hũblie beſeech thee to make my harte ſo free from all ſinne and vice, that it may be vnto thee a perpetuall habitation.

Aue Maria. 5.

O my Lord Ieſus Chriſt, I adore thee, bleſſe thee, and geue thee thankes, that haſt vouchſafed to be carried nine monethes in the wombe of a Virgine, and to be knowne and foretold by thy precurſor not yet borne. I humblie beſeech thee, ſo to wounde my harte with thy moſt chaſte loue, that it may loathe all worldlye

thinges

thinges, and without intermission feele and perceaue thee the inhabitour, and Possessour therof.

Aue Maria. 6

O my Lorde Iesus Christ; I adore thee, blesse thee, and giue thee thankes, whom the immaculate Virgin brought forth whth-out paine, destitute of lodging in a strange place. O most sweet Iesu, I humbly beseech thee alwaies to repleniſh my hart with the grace of true and perfitt contrition, that I may deserue to be vnto thee a childe of eternall adoption.

Aue Maria. 7

O my Lord Iesus Christ; I adore thee, blesse thee, and giue thee thankes, who in pouerty & colde being laide in a manger, art praised by Angells, and adored by Shepherdes. Grant that in thy seruice I neuer wexe colde, or faint

and relent in thy laude & praise.

Aue Maria. 8

O my Lord Iesus Christ I adore thee, blesse thee, and giue thee thankes, that hast vouchsafed to be circumcised and wounded, and for our cõfort to be named Iesus. I humbly beseech thee by the shedding of thy pretious blood, that I may deserue throughly to be clẽsed, and alwaies to be preserued from all fault and offence.

Aue Maria. 9

O my Lord Iesus Christ, I adore thee, blesse thee, and geue thee thankes, that wert sought, adored and honoured with giftes by the three Sages. O most sweete Iesu, giue me grace alwaies to resigne and offer my selfe wholie vnto thee, and that I may spend and employ all my strength, and

all

all that whatsoeuer I am or can be at any time, in thy loue, honour and pleasure.

Aue Maria. 10

A Praier to the wound of the leafte foote.

OMOST louing and sweete Iesus, vnto thee be praise, honour, and glory, for the woũd and greife of thy leafte foote. In this woũde I doe hide all my negligences, trespasses and debtes, beseeching thee to supply them, & to iustifie me, and to repleniſh and confirme me with thy eternall grace, in which I may growe and increase, and which I may neuer haue the power to lose.

Pater noster. 1.

O my Lord Iesus Christ; I adore thee, blesse thee, and giue thee thankes, that thou wouldest bee

offered in the Temple, and with the moſt pure Virgin thy mother be ſubiecte to the lawe. O moſt ſweet Ieſus, giue vnto me moſt perfect humilitie, wherby I may deteſt all the glory of the world, forſake all honour, and deuoutly ſubmit my ſelfe, & become obedient to euery man for thy ſake.

Aue Maria. 1.

O my Lord Ieſus Chriſt; I adore thee, bleſſe thee, and geue thee thankes, that in thy infancie with thy bleſſed mother diddeſt ſuffer the perſecution of Herod, togither with the flight and baniſhment into Egipt. Graunt that I may willingly and patiētly beare all aduerſitie, & faithfully cleaue vnto thee in all tribulation.

Aue Maria. 2.

O my Lord Ieſus Chriſt; I adore thee, bleſſe thee, and geue thee thankes

thankes, that remaininge in the Temple, being ſought for by thy mother, after three daies werte found againe. O moſt ſweet Ieſu I humbly beſeech thee, that with my wholle hart & with a zealous deſire I may feruently thirſt after thee, inceſſantly ſeeke thee, and ſo happely finde thee, that I may neuer looſe thee againe.

Aue Maria. 3

O my Lord Ieſus Chriſt; I adore thee, bleſſe thee, and geue thee thankes, that dideſt liue ſecretly with thy mother thirtie yeeres vnknowne, & wouldeſt be thought the ſonne of a Carpenter. I humbly beſeech thee, that thy grace may roote out all arrogancie in me, and extinguiſh all pride, that I may not loue to be ſeene, or to ſet forth my ſelfe, but to be vnknowne, & to be accounted baſe and vile.

Aue Maria. 4.

O my Lord Ieſus Chriſt; I adore thee, bleſſe thee, and geue thee thankes, that for our ſakes dideſt voutſafe to be baptiſed in *Iordan* and by thy Father to be declared from Heauen. Graunt that I, by continuall teares may be clenſed from all ſinnes and vices, that I may deſerue alwaies wholly to be dronke with the loue of thee and deſire of the life to come.

Aue Maria. 5

O my Lord Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, that faſting in the Deſert, diddeſt voutſafe to be tempted by the Deuill. O moſt ſweet Ieſu protect me with thy grace, and make me to eſcape all the deceites of the Deuill, and in thy power to ouercome all temptations.

Aue Maria. 6

O my

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, that for the health of ſoules, weart wearied out with praiers and continuall preaching. Grant me feruently to thirſt thy honour and the health of ſoules, & for the ſame zealouſly to ſpend my body and all that I haue.

Aue Maria. 7

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, which haſt ſo honoured mariage with thy preſence, and with thy firſt miracle, and dideſt bountifullye heale all thoſe that were needy and infirme: Graunt me an hart full of pittie, compaſſion, and all kind of mercie, wher by, I may afford the benefite and affect of a moſt perfit loue & charity vnto all men, and that eſpeci ally vnto my enemies.

Aue Maria. 8.

O my Lorde Iesus Christ; I adore thee, blesse thee, and giue thee thankes for thy benigne familiarity, which thou full of pitty and mercy didest exhibite vnto *Mary Magdalen*, *Zacheus*, *Mathew*, & the womā taken in aduoutry, and other Penitents more. Grant me the grace of most profound humility, perfit meeknes benignity and charity.

Aue Maria. 9.

O my Lorde Iesus Christ; I adore thee, blesse thee, and giue thee thankes, that in the middest of many praises and much honour, diddest weepe vpon Hierusalem. O most swet Iesu, power into me the zeale of perfitte charity, that in all places I may detest and abhorre, from all contempt of thee, and irreuerence towardes thee; and

and for euery ſinne whatſoeuer, I may be ſory from the very bottome of my harte, and that I may haue a very ſenſible feeling of the euells that happen vnto any of my neighboures, as if they were my owne.

Aue Maria. 10.

A Praier to the wound of the right hand.

O MOST louing & ſweet Ieſus, vnto thee be praiſe, honour, and glory, for the wound and greiſe of thy right hand. In this wounde I doe hide and commend vnto thee, all my actions & endeuours. And whatſoeuer by thy grace is wrought in me or by me, that thou maieſt preſerue, ſanctifie, & make perfit the ſame, to the honor & glory of thy holy name.

Pater noſter. 3

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, that weart ſolde by one of thy owne Diſciples, vnto the Iewes that did perſecute thee & conſpire thy death. O ſweet Ieſu, grant me grace to take as well euell as good at thy hand: amiddeſt them all to be thankfull: for euery of thē in particuler to loue thee more and more: and to retaine peace, tranquillity of hart, and charity with all men.

Aue Maria. 1.

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and geue thee thankes, that leauing thy mother at Hieruſalem, dideſt eate the Paſchall with thy Diſciples, & with exceeding humility waſhe theire feet. I moſt humbly beſeech thee that for thy loue, I may willingly forſake

forsake all thinges, preferre thee before all thinges, in all thinges and aboue all thinges loue thee, and gladly submit my selfe to euery mans seruice for thy sake.

Aue Maria. 2.

O my Lorde Iesus Christ; I adore thee, blesse thee, and giue thee thankes, that instituting the B. Sacrament of the Aultar, diddest deliuer it vnto thy Disciples, and leaue it vnto vs. O most sweet Iesu inflame my hart to the hungar of this venerable Sacrament, that with a most burning desire, and chast affectiō, humility, reuerēce, and most sinceare deuotiō, I may frequent it, when and so often as it shall stand with thy gratious fauour.

Aue Maria. 3.

O my Lorde Iesus Christ; I adore thee, blesse thee, and giue thee thankes

thankes, that being most desirous to suffer, and withall sad and fearfull, didest thrise in praier resigne thy selfe vnto thy Father, and falling into a great agony, diddest sweat bloode. I humbly beseech thee, that in all aduersity and tentation, I may alwaies flye to thee for refuge, and put my trust and confidence in thee only: and forsaking my selfe, commit, offer, and resigne me vnto thee only.

Aue Maria. 4.

O my Lorde Iesus Christ; I adore thee, blesse thee, and giue thee thankes, who being taken by thy enimies, wert bound, blasphemed and wickedly abused. I humblye beseech thee make me free from all vices, and captiue in thy loue: that I may exceedingly wish and desire to be despised, and to suffer iniuries and contumelies.

Aue

Aue Maria. 5.

O my Lorde Iesus Christ; I adore thee, blesse thee, and giue thee thankes, that being brought to Annas, diddest patiently beare the blowe that his seruant gaue vnto thee. Grant that I may loue them that hate me, render good for euell, and plentifully afforde vnto all, the affecte of sweetnes and charity.

Aue Maria. 6.

O my Lorde Iesus Christ; I adore thee, blesse thee, and geue thee thankes, that in the house of *Caiphas* diddest beare the false witnes of those that did accuse thee, and mercifully respecting *Peter* whē he denied thee thrise, didst recal him to the teares of Penance. O most mercifull IESV, graunt me grace perfectlye to bewaile my sinnes, ingratitude and negligen-

ces,

ces, and with all my hart ſtudy & endeuour to pleaſe thee.

Aue Maria. 7.

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, that being condemned, ſpitted vpon, beaten, and blindfolded, diddeſt alſo ſuffer very many other vnworthy abuſes. I humbly beſeech thee that thy loue may be ſo feruent in me, that I may hate to be had in eſtimatiō and deſire, and be glad with all my harte, to be vnknowne, to be deſpiſed, and to ſuffer.

Aue Maria. 8.

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thanks, that being vniuſtly accuſed before Pilate, with greate humility dideſt hould thy peace. O good Ieſu, bridle my toung with a greate and mighty feare of thee that

that I may abſtaine euen from all idle ſpeech, and that I may willingly & deſirouſly offer my ſelfe to all maner of humble offices.

Aue Maria. 9

O my Lord Ieſus Chriſt; I adore thee, bleſſe thee, and geue thee thankes, that being diſpiſed by Herod wert alſo mocked by a ridiculouſe garment, and ſcorned amongſt many reproches and ſo brought backe againe vnto Pilate O moſt ſweete Ieſu, graunt mee grace to thinke well of all men, to iudge or deſpiſe none to preferre all men before my ſelfe, and allwaies to thincke of my ſelfe more baſely. *Aue Maria. 10.*

A Praier to the wound of the leafte hande.

OMOST louing and ſweete IESVS, for the wound and griefe

griefe of thy left hand, I geue the humble and hartie thankes: into this wound I do offer vnto thee, and eftſons cõmend, all the gifts, benefites, and graces, and whatſoeuer thou haſt beſtowed vpon me, moſt miſerable and vngratefull wretch: and I humbly beſech thy mercy by euery of thos drops of blood that iſſued from thence: that thou wilt preſerue, confirme make perfit, and increaſe them all in me to the glory of thy name: that humilitie and charitie may day by day increaſe in me according to thy will and pleaſure.

Pater noſter. 4

O my Lord Ieſus Chriſt; I adore thee, bleſſe thee, and geue thee thankes, that for my ſake dideſt vouchſafe to be ſtripped of thy cloathes, to be bound vnto a Pillar, to be ſcourged all thy body

ouer

quer, to be wounded and begoared with blood: graunt me now so patiently to suffer thy scourges and to beare them with such will and affection, that by thy paines and meritts being fully purged, I may presently after my departure out of this life, deserue to be with thee in ioy, where I may please thee, praise thee, and loue thee for euer more.

Aue Maria. 1.

O my Lord Iesus Christ; I adore thee, blesse thee, and geue thee thankes, which diddest suffer a crowne of thorne to be pressed vpon thy head, and withall many scornes and mockes, and buffets, and spittings for my sake: sweet Iesu imprint in my hart a continuall memory of thy Passion, that may incessantly moue my minde to cõpunction, wound & wholly swal-

ſwallow vp my mind melting & cõſuming it in thy loue.

Aue Maria. 2

O my Lord Ieſus Chriſt; I adore thee, bleſſe thee, and geue thee thankes, that not-withſtandinge thou wert from toppe to toe, full of miſeries, wounds, and griefes, and ſo brought out and preſented to the people, yet notwithſtanding ſuch was the enuie of the Iewes, that they demaunded to haue thee crucified & Barrabas to be kept aliue: O moſt ſweet Ieſu, mortifie and extinguiſh in me all pride and deſire of glory, all enuy aud all maner of vices: and make me trulie humble & meeke of hart. O Paſſion moſt noble, of my Lord and Sauiour, wound my ſoule, O pretious woundes of my true louer rauiſh & make dronke my mind.

Aue

Aue Maria. 3.

O my Lord Ieſus Chriſt; I adore thee, bleſſe thee, and geue thee thankes, that ſtanding innocently for my ſake before the tribunal ſeate, wert content to be condēned to death: and to be made a ſtale to thy enimies, by this charity of thine, I beſeech thee O my God to grant me grace, neuer to backbite, neuer to iudge, condemne or diſpiſe my neighbour or euer to giue eare or conſent to others herin.

Aue Maria. 4.

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, for all and ſinguler thy greifes and ſighes, when amongſt many reproches and ſtripes, bearing thy Croſſe, thou dideſt in the preſence of thy mother, fall vnder thy burthen: grant vnto me

moſt

moſt meek Ieſu, to imbrace with moſt feruent deuotion, the Croſſe of perfitt deniall, and mortification of my ſelfe, and to imitate the ſteppes of thy vertues with moſt perfit charity.

Aue Maria. 5.

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, whoſe members were al diſcouered, & greifes & wounds renued by the ſtrippinge of thy clothes, I hũbly beſech thee, that thou wilt cauſe my harte perfitly to bee purged from all vnprofitable thoughts: that with the cõtinuall preſence of thy viſitation, I may deſerue euery day to be renued, & wholly to be abſorpe with the moſt feruent loue of thee.

Aue Maria. 6.

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes

thanks, that wert cruelly ſtretched vpon the Croſſe, and faſtened with nailes, not hauing any comlynes or beauty, but being as a leaper, and one ſtriken by God. grant me that I may be nothing in my owne ſight, but that I may diſpiſe my ſelfe, and endeuour to greater and better thinges & employ all the forces of my ſoule & body, in thy loue and pleaſure.

Aue Maria. 7.

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee, thankes, that beeing placed betweene two theeues, dideſt patiently beare the blaſphemies of thoſe that did vpbraid thee: and praying for thine enimies dideſt promiſe Paradiſe to the penitent theefe. Graunte me grace moſt perfitly to mortifie al vices in my ſelfe, & with a moſt burning deſire

desire continually to aspire vnto thee the true Paradise.

Aue Maria. 8.

O my Lorde Iesus Christ; I adore thee, blesse thee, and giue thee thankes, for the greife wherewith thy harte was clouen, when thou dideſt commend vnto thy Disciple S. IOHN thy most faithfull & compassionate mother: O most sweete Iesu graunt me, so to bee affected and occupied in the reuerence & loue of her that I may deserue alwaies to be protected cherished and gouerned by her, as by a most louing mother.

Aue Maria. 9.

O my Lorde Iesus Christ; I adore thee, blesse thee, and giue thee thankes, that amiddest the bitter torments of thy paines, dideſt cry out that thou werte forsaken: at what time also, thou being then tormented

tormented with a moſt burning thirſt, haddeſt not one droppe of water giuen vnto thee, but gaule and viniger. O moſt ſweet Ieſu, cauſe that in all tentatiõ & preſſure, I may flye vnto thee, thirſt and hungar after thee, and loath all worldly thinges.

Aue Maria. 10.

A Praier to the hart of Ieſus.

OMOST louing and ſweete Ieſus: vnto thee be praiſe, honour, and glory for the wound of thy hart: into this wound I do offer, commit, and reſigne vnto thee my hart, all my powers, forces, intents, and affections, beſeeching thee by the effuſion of the blood & water that ran from the, that thou thy ſelfe alone wilt poſſeſſe & gouerne me, and with the

the moſt feruent fire of thy loue, conſume deuour & vnite me vnto thee. Amen.

Pater noſter. 5.

O my Lord Ieſus Chriſt; I adore thee, bleſſe thee, and geue thee thanks, for thy moſt innocent & moſt painfull death, that is, for the dolorous ſeparation of thy moſt holy ſoule from thy moſt noble body; O my God, my Sauiour, my hope and my crowne, graunt me perfectly to dye to all vices & concupiſcences, and to all inordinate loue of my ſelfe, and that I may liue to thee only, and vnmoueably cleaue to thee.

Aue Maria. 1.

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, for that louing wounde wherewith thy harte being pearced did yeeld vnto vs blood and water

water. wound I beſeech thee my harte with the ſpeare of thy loue that I may neither thinke nor deſire any other thing then thee my Lord God crucified for me, nothing may pleaſe me, nothinge may affecte me, but thou only my God, my ioy and my life.

Aue Maria. 2.

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, for the pittifull taking downe of thy bodye from the Croſſe, and for the mornefull lamentation of thy mother & thy frendes. I humbly beſeech thee that the memory of thy Paſſion may fill all my ſenſes, and may ſo wholly raviſhe and poſſeſſe me, that I may ſee no other thing, taſt no other thing, knowe no other thing, then thee my Lorde crucified and dead for my ſake.

Aue Maria. 3

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, that wouldeſt be wrapped in a Syndon and be buried in an other mans Sepulcher. I humbly beſeech thee to bury my hart, ſences, and all my forces in thee, and by thy loue vnite them vnto thee, and make me as it were inſenſible and without feeling in all thinges, which ſtand not with thy liking.

Aue Maria. 4.

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, that dideſt voutſafe to deſcend into hell and to deliuer the Fathers that were there in captiuity. O moſt ſweet Ieſu let the vertue and force of thy Paſſió and blood now alſo deſcend into Purgatorye and yeeld refreſhing

ing vnto all the ſoules.

Aue Maria. 5.

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, and giue thee thankes, that riſing from death dideſt appeare glorioufe firſt vnto thy mother, & then vnto *Mary Magdalene* and the Apoſtles. O moſt ſweet Ieſu graunt me perfectly to die to all vices, paſſions, and diſordered manners, to liue vnto thee, to pleaſe thee, and to taſte and deſire heauenly thinges only.

Aue Maria. 6

O my Lord Ieſus Chriſt; I adore thee, bleſſe thee, and geue thee thankes, that dideſt aſcend into heauen with the triumphe of Angells & the cõpany of the Fathers I humblye beſeech thee that my minde may alwaies languiſhe in thy loue, loath all worldly things

and feruently hunger and thirst thee alone, and that nothing may delighte me, nothing make me glad but thou ô my Lord God.

Aue Maria. 7.

O my Lorde Iesus Christ; I adore thee, blesse thee, and giue thee thankes, that hast geuen the holy ghost, & sent thy Disciples to cóuert the worlde: geue mee most pure simplicity of harte and perpetuall stablenes of minde: geue me most feruent most faithfull & constant charitie that the holye ghost may fill gouerne & posesse me to the end that he may make me worthy to be more and more repleniſhed with the giftes of his grace.

Aue Maria. 8.

O my Lorde Iesus Christ; I adore thee, blesse thee, and giue thee thankes, that hast glorified thy mother

Mother assumpted in bodie and soule and hast geuen her vnto vs most mightie and mercifull: By her merites graunt me thy grace and perseuerance in all goodnes that I may neuer relent in thy service, nor by indiscretion euer exceed.

Aue Maria. 9

O my Lord Iesus Christ; I adore thee, blesse thee, and geue thee thanks, that art to come as Iudge and to giue either punishment or reward. O most mercifull Iesus, graunt me so to finish my wholie life accordinge to thy pleasure, that my soule departing out of the bodie may goe immediately vnto thee her Creator with great loue towardes thee where shee may praise & blesse thee for euer in thy glory with all thy Saintes. Amen. *Aue Maria. 10.*

ANOTHER MANER OF deuiding the Rosary of 150. Aue Maries, according to the misteries of the life of our Sauiour taken out of the Italian booke of the Rosary.

Cap. 10.

Contemplations vpon the first ioifull Misteries Of the Annunciation.

Pater noster

Luc. 1. MISSVS *est Angelus Gabriel a Deo in ciuitatem Galilea cui nomen Nazareth.*

The Angell Gabriell was sent of God into a citie of Galilee, called Nazareth.

Aue

Aue Maria.

Ad virginem desponsatam viro cui nomen erat Ioseph, de domo Dauid et nomen Virginis Maria. Luc.1.

To a Virgin dispouſed to a man whoſe name was Ioſeph, of the houſe of Dauid: and the Virgins name was MARIE

Aue Maria.

Et ingressus Angelus ad eam dixit Aue gratia plena, dominus tecum, benedicta tu in mulieribus. Luc.1.

And the Angell being entred in, ſaide vnto her, Haile full of grace, our Lord is with thee: bleſſed art thou among women.

Aue Maria.

Quæ cum audisset turbata est in sermone eius et cogitabat qualis esset ista Salutatio. Luc.1.

Who hauing heard, was troubled at his ſaying & thought what maner of Salutatiõ this ſhould be.

Aue Maria.

Et ait Angelus ei ne timeas Maria inueniſti enim gratiam apud Deum.

Luc.1 And the Angell ſaid to her, feare not Mary, for thou haſt foũd grace with God.

Aue Maria.

Ecce concipies in vtero et paries filiũ, et vocabis nomen eius Ieſum

Luc.1 Behold thou ſhalt conceiue in thy womb, & ſhalt beare a ſonne & thou ſhalt call his name Ieſus.

Aue Maria.

Hic erit magnus & filius Altiſſimi vocabitur.

Luc.1 He ſhall be greate, & ſhall be called the Son of the moſt High.

Aue Maria.

Dabit illi Dominus Deus Sedem Dauid patris eius & regnabit

Luc.1 *in domo Iacob in æternum et regni eius non erit finis.*

Our

Our Lord God ſhall giue him the Seate of Dauid his father: & he ſhall reigne in the houſe of Iacob for euer, and of his kingdom there ſhall be no end.

Aue Maria.

Dixit autem Maria ad Angelum, quomodo fiet iſtud quoniam virum non cognoſco. Luc.1

And Mary ſaid to the Angell, How ſhall this be done becauſe I know not man?

Aue Maria.

Et reſpondens Angelus dixit ei, Spiritus Sanctus ſuperueniet in te, et virtus Altiſſimi obumbrabit tibi, ideoque quod naſcetur ex te Sanctum, vocabitur filius Dei. Luc.1

And the Angell anſwering, ſaide to her, The holy ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadow thee. And therfore alſo that

which of thee ſhalbe borne holy, ſhall be called the ſonne of God.

Aue Maria.

Dixit autem Maria ad Angelum, ecce ancilla Domini fiat mihi ſecundum verbum tuum.

Luc.1.

And Mary ſaid to the Angell, Behold the hãdmaid of our Lord be it done to me according to thy word.

Contemplations vppon the Second ioyfull miſtery.

Pater noſter.

EXVRGENS *Maria in diebus illis abijt in montana cum feſtinatione in ciuitatem Iuda.*

Luc.1.

And Mary riſing vp in thoſe daies, went vnto the hill countrie with ſpeed, into a citie of Iuda.

Aue Maria.

Luc.1.

Et intrauit in domũ Zacharia et ſalutauit Elizabeth.

And

And ſhe entred into the houſe of Zacharie, & ſaluted Eliſabeth.

Aue Maria.

Et factum eſt vt audiuit ſalutationem Mariæ Elizabeth. Luc.1.

And it came to paſſe: as Eliſabeth heard the ſalutatiõ of Mary.

Aue Maria.

Exultauit infans in vtero eius. Luc.1

The infant did leape in her wõbe.

Aue Maria.

Et repleta eſt Spiritu Sancto Elizabeth et exclamauit voce magna et dixit. Luc.1.

And Eliſabeth was repleniſhed with the holy Ghoſt: and ſhe cried out with a loude voice, & ſaid.

Aue Maria.

Benedicta tu inter mulieres et benedictus fructus ventris tui.

Bleſſed art thou among womẽ and bleſſed is the fruite of thy wombe. Luc.1.

Aue

Aue Maria.

Et vnde hoc mihi vt veniat ma
Luc.1 *ter Domini mei ad me?*

And whence is this to me, that the mother of my Lorde doth come to me.

Aue Maria.

Ecce enim vt facta est vox salutationis tuæ in auribus meis, exultauit in gaudio infans in vtero meo.

Luc.1 For behold as the voice of thy salutation sounded in mine eares, the infant in my womb did leape for ioy.

Aue Maria.

Et beata quæ credidisti quoniã perficientur ea quæ dicta sunt tibi a Domino.

And blessed art thou that belecued, becausse those things shal
Luc.1 be accomplished that were spokẽ to thee by our Lord.

Aue

Aue Maria.

Et ait Maria: Magnificat anima mea Dominum & exultauit spiritus meus in Deo salutari meo. Luc.1

And Mary said, my soule doth magnifie our Lord, And my spirite hath reioiced in God my Sauiour.

Aue Maria.

Mansit autem Maria cum illa quasi mensibus tribus, & reuersa est in domum suam. Luc.1

And MARIE taried with her about three monethes: and shee returned into her house.

Aue Maria.

Contẽplations vpon the third ioyfull misterie.

Pater noster.

EXIIT *edictum a Cæsare Augusto, vt describeretur vniuersus orbis.* Luc.2

There

There came forth an edict frō Cesar Augustus that the wholle world shouldbe enrolled.

Aue Maria.

Ascendit autē & Ioseph a Galilea
Luc.2 *de ciuitate Nazareth in Bethlem.*

And Ioseph also went vp from Galilee out of the citie of Nazareth into Bethlem.

Aue Maria.

Vt profiteretur cum Maria de-
Luc.2 *sponsata sibi vxore pregnante.*

To be enrolled with MARIE his despouſed wife that was with childe.

Aue Maria.

Factum est autē cum essent ibi,
impleti sunt dies vt pareret, & pe-
Luc.2 *perit filium suum primogenitum.*

And it came to passe, whē they were there, her daies were fully come that she should be deliuered. And she brought forth her first

first begotten ſonne.

Aue Maria.

Et pannis eum inuoluit & reclinauit eum in preſepio quia non erat eis locus in diuerſorio. Luc. 2

And ſwadled him in clothes, and laid him downe in a manger: becauſe there was not place for them in the Inne.

Aue Maria.

Et Paſtores erant in regione eadem vigilantes & cuſtodientes vigilias noctis ſuper gregem ſuum. Luc. 2

And there were in the ſame countrie ſheapherdes watching, and keeping the night watches ouer their flocke.

Aue Maria.

Et Angelus Domini dixit illis, Ecce euangelizo vobis gaudium magnum, quia natus eſt vobis hodie Saluator, qui eſt Chriſtus Dominus in ciuitate Dauid. Luc. 2

And

And the Angell of our Lorde ſaid to them. Behold I Euangelize to you great ioy. Becauſe this day is borne to you a SAVIOVR, which is Chriſt our Lord, in the citie of Dauid.

Aue Maria.

Luc.2. *Et ſubito factus eſt cum Angelo multitudo militiæ cœleſtis laudantium Deum, & dicentium.*

And ſodainly there was with the Angell a multitude of the heauenly armie, praiſing God, and ſaying.

Aue Maria.

Luc.2. *Gloria in altiſſimis Deo, et in terra pax hominibus bonæ voluntatis.*

Glorie in the higheſt to God: & in earth peace to men of good will.

Aue Maria.

Luc.2. *Et venerũt feſtinantes Paſtores et*

& inuenerunt Mariam & Ioseph, & infantem positum in præsepio. Luc. 2.

And the Sheapherds came with speed: And they found MARIE and Ioseph, and the Infant laide in the manger.

Aue Maria.

Et reuersi sunt Pastores glorificantes & laudantes Deum in omnibus quæ audierant & viderant sicut dictum est ad illos. Luc. 2.

And the Shepheards returned glorifying & praising God in all thinges that they had heard and seene, as it was said to them.

Contemplations vpon the fourth ioifull mistery.

Pater noster.

POSTQVAM *impleti sunt dies purgationis eius Mariæ.* Luc. 2.

After the daies were fully ended

ded of the purification of MARY

Aue Maria.

Tulerunt Iesum in Hierusalem vt sisterent eum Domino.

Luc. 2. They caried Iesus into Hierusalē, to present him to our Lord.

Aue Maria.

Et ecce homo erat in Hierusalē cui nomen Simeon, iustus & timoratus expectans consolationē Israel.

Luc. 2. And behold there was a man in Hierusalem, named Simeon, & this man was iust and religious, expecting the cōsolatiō of Israel.

Aue Maria.

Et responsum acceperat a Spiritu Sancto non visurum se mortem nisi

Luc. 2. *prius videret Christū Domini.*

And hee had receiued an answere of the Holy Ghost, that he shoulde not see death vnlesse he saw first the Christ of our Lord.

Aue Maria.

Et

Et venit in ſpiritu in templum Simeon. Luc.2.

And Simeon came in ſpirit into the temple.

Aue Maria.

Et cum inducerent puerum Ieſum parentes eius accepit eum Simeon in vlnas ſuas & benedixit Deum & dixit. Luc.2.

And when his parents brought in the child Ieſus, Simeon tooke him into his armes, and bleſſed God, aud ſaid.

Aue Maria.

Nunc dimittis Domine ſeruum tuum in pace. Luc.2.

Now thou doeſt diſmiſſe thy ſeruant O Lord, in peace.

Aue Maria.

Quia viderunt oculi mei ſalutare tuum quod paraſti ante faciem omnium populorum. Luc.2.

Becauſe mine eies haue ſeene,

thy

thy Saluation, which thou haſt prepared before the face of all peoples.

Aue Maria.

Luc.2. *Et erant pater eius & mater mirantes ſuper his quæ dicebantur de illo.*

And his father & mother were marueiling vppon theſe thinges, which were ſpoken concerning him.

Aue Maria.

Luc.2. *Et erat Anna Prophetiſſa, & loquebatur de illo omnibus qui expectabant redemptionem Iſrael.*

And there was Anne a Prophetiſſe, and ſhe ſpake of him to all that expected the redemption of Iſraell.

Aue Maria.

Luc.2. *Et vt perfecerunt omnia reuerſi ſunt in ciuitatem ſuam Nazareth.*

And after they had whollye done

done all things, they returned in-
to their citie Nazareth.

Contemplations vpon the fift ioifull miſtery.

Pater noſter.

CVM *Factus eſſet Ieſus anno-*
rum duodecē aſcenderunt pa-
rentes eius Hieroſolimam ſecun-
dum conſuetudinem diei feſti. Luc.2

When Ieſus was twelue yeres
old, his parents went vp into Hie
ruſalē according to the cuſtome
of the feſtiuall day.

Aue Maria.

Conſummatiſque diebus cum re-
dirent remanſit puer Ieſus in Hie-
ruſalem, & non cognouerunt paren- Luc.2.
tes eius.

And hauing ended the daies,
when they returned, the childe
IESVS remained in Hieruſalem,
and his parents knew it not.

Aue

Aue Maria.

Existimantes autem illum esse in comitatu venerunt iter diei, & requirebant eum inter cognotos & notos.

Luc.2.

And thinking that he was in the company, they came a daies iorney, and sought him among their kinsefolke and acquaintãce,

Aue Maria.

Et non inuenientes regressi sunt in Hierusalem requirentes eum.

Luc.2.

And not finding him, they returned into Hierusalem, seeking him.

Aue Maria.

Et post triduum inuenerũt illum in templo sedentem in medio Doctorum audientem illos & interrogantem.

Luc.2.

And after three daies they found him in the temple sitting in the middes of the Doctors, hearing them

them, and asking them.

Aue Maria.

Luc.2 *Stupebãt autem omnes qui eum audiebant ſuper Prudentia et reſponſis eius.*

And all were aſtonied that heard him, vpon his wiſdome and anſwers.

Aue Maria.

Et dixit Mater Ieſu ad illum, fili quid feciſti nobis ſic? Luc.2

And the mother of Ieſus ſaide to him, Sonne why haſt thou ſo done to vs?

Aue Maria. Luc.2.

Ecce pater tuus & ego dolentes quærebamus te.

Behold thy father and I ſorowing did ſeeke thee.

Aue Maria.

Et ait ad illos, quid eſt quod me quærebatis? neſciebatis quia in his quæ patris mei ſunt oportet me eſſe. Luc.2

And

And he said to them, what is it that you sought me? did you not know, that I must be about those thinges, which are my fathers?

Aue Maria.

Luc. 2 *Et ipsi non intellexerunt verbũ quod locutus est ad illos, & descendit cum illis & venit Nazareth, & erat subditus illis.*

And they vnderstood not the word that he spake vnto them. And he went downe with them and came to Nazareth: and was subiect to them.

Aue Maria.

Luc. 2 *Et Iesus proficiebat sapientia ætate & gratia apud Deum & homines.*

And Iesus proceeded in wisdome and age, and grace with God and men.

Contem-

Contemplations vpon the first Sorowfull Misterie.

Pater noster.

Ioan. 18.

EGRESSVS est *Iesus cum Discipulis suis trans torrentē Cedron, vbi erat hortus in quem introiuit.*

Iesus went forth with his Disciples, beyond the torrēt Cedron where was a Garden, into the which he entred.

Aue Maria.

Et cum peruenisset ad locū dixit illis, orate ne intretis in tentationē. Luc. 22.

And when he was come to the place, he saide to them, pray, lest ye enter into tentation.

Aue Maria.

Spiritus quidem promptus est, caro autem infirma. Mat. 26.

The spirite indeed is prompt,

but the flesh weake.

Aue Maria.

Luc.22 *Et ipse auulsus est ab eis quantum iactus est lapidis & positis genibus orabat dicens: Pater, si vis, transfer a me calicem istum.*

And he was pulled away from them a stones cast: and kneeling he praied, saying, Father if thou wilt, transferre this chalice from me.

Aue Maria.

Verumtamen non mea, sed tua voluntas fiat.

Luc.22. But yet not my will, but thine be done.

Aue Maria.

Matt.6. *Iterum abiit & eundem sermonem dicens, fiat voluntas tua.*

He went againe, and praied, saying the selfe same word, thy will be done.

Aue Maria.

Et

Et cum surrexisset ab oratione venit Discipulos suos dormientes pre tristitia. Luc.22.

And when he was risen vp frō praier, he found his Disciples slee ping for pensifenes.

Aue Maria.

Et ait Petro, Simon dormis? non potuisti vna hora vigilare mecum. Mar.14.

And he saith to Peter, Simon sleepest thou? couldest thou not watch one houre with me?

Aue Maria.

Et factus in agonia prolixius orabat. Luc.22.

And beeing in an agonie, he praied the longer.

Aue Maria.

Et factus est sudor eius sicut gutte sanguinis decurrentis in terram. Luc.22.

And his sweat became as drop pes of blood trickling downve p- on the earth.

Aue Maria.

Luc.22. *Apparuit autem illi Angelus Domini de cælo confortans eum.*

And there appeared to him an Angel frō heauen, ſtrengthening him.

Contemplations vpon the Second Sorowfull miſterye.

Pater noſter.

Ioan.18. MINISTRI *Iudeorum comprehenderunt Ieſum et ligauerunt eum.*

The miniſters of the Iewes apprehended Ieſus, & bound him.

Aue Maria.

Luc.22 *Et viri, qui tenebant illum illudebant ei cædentes.*

And the men that held him, mocked him, beating him.

Aue Maria.

Luc.22. *Obtuliſtis mihi hunc hominem quaſi auertentem populum.*

You

You haue preſented vnto me this man, as auerting the people.

Aue Maria.

Et ecce ego coram vobis interogans nullam cauſam inuenio in homine iſto, ex his in quibus eum accuſatis. Luc.23.

And beholde I examining him before you, haue founde no cauſe in this man of thoſe things wherin you accuſe him.

Aue Maria.

Sed neque herodes, nam remiſi vos ad illum et ecce nihil dignum morte actum eſt ei. Luc.23.

No, nor Herod neither. for I ſent you to him, and behold, nothing worthie of death is done to him.

Aue Maria.

Emendatum ergo illum dimittam. Luc.23.

I will chaſten him therfore & dimiſſe him.

Aue Maria.

Tunc ergo apprehendet Pilatus
Ioan.19. *Iesum & flagellauit.*

Then therefore Pilate tooke Iesus and scourged him.

Aue Maria.

Videns Pilatus quia nihil proficiret, accepta aqua lauit manus co-
Mat.27. *ram populo.*

Pilate seeing that he nothing preuailed, taking water he washed his handes before the people.

Aue Maria.

Et dixit innocens ego sum a san-
Mat.27. *guine iusti huius.*

And saide I am innocent of the bloud of this iust man.

Aue Maria.

Mat. 27 *Tunc dimisit illis Barrabam, Iesum autem flagellatum tradidit eis*
ut crucifigeretur.

Then he released to them Barrabas, and hauing scourged Iesus de-

deliuered him vnto them for to be crucified.

Contemplations vppon the thirde sorowfull misterye.

Pater noster.

MILITES *Præsidis susceperunt Iesum in prætorium.* Mat. 27.

The Presidets souldiars tooke Iesus into the Palace.

Aue Maria.

Et congregauerunt ad eum universam cohortem. Mat. 27.

And gathered togither vnto him the wholle band.

Aue Maria.

Et exeuntes eum chlamydē coccineam circundederunt ei. Mat. 27.

And stripping him, put a scarlate cloke about him.

Aue Maria.

Et plectentes coronam de spinis impo- Mat. 27.

imposuerunt super caput eius.
And platting a crown of thornes, put it vpon his head.

Aue Maria.

Mat.27. *Et posuerunt arundinem in dextra eius.*
And put a reed in his right hand.

Aue Maria.

Mat.27. *Et expuentes in eum, acceperũt arundinem & percutiebant caput eius.*
And ſpitting vpon him, they tooke the reed, & ſmote his head

Aue Maria.

Mat.27. *Et genuflexo ante eum, illudebant ei dicentes, Aue Rex Iudeorum.*
And bowing the knee before him, they mocked him, ſaying, Haile King of the Iewes.

Aue Maria.

Mat.27. *Et ceperunt quidam conſpuere eum, & velare faciem eius, & co-*

laphis

laphis eum cædere & dicere ei: Prophetiza. Mar.14.

And certaine beganne to ſpit vpon him, and to couer his face, and to beate him with buffetes, and to ſay vnto him, Prophecie.

Aue Maria.

Et miniſtri alapis eum cædebant Mar.14.

And the ſeruantes gaue him blowes.

Aue Maria.

Exiuit ergo Ieſus foras, portans coronam ſpineam, & purpureũ veſtimentum. Ioan.19.

Ieſus therfore went forth carrying the crowne of thornes, and the purple veſtiment.

Aue Maria.

Et dixit eis Pilatus: Ecce homo Ioan.19.

And Pilate ſaith to them, Loe the man.

Contem-

Contemplations vpon the fourth Sorowfull miſtery.

Pater noſter.

Ioan.19. TVNC ergo *Pilatus tradidit eis Ieſum vt crucifigeretur.*

Then therefore Pilate deliuered Ieſus vnto them for to be crucified.

Aue Maria.

Ioan.19. *Suſceperũt autem Ieſum, & eduxerunt eum.*

And they tooke Ieſus and led him forth.

Aue Maria.

Ioan.19. *Et bainlans Ieſus ſibi Crucem eximit.*

And Ieſus bearing his owne Croſſe he went forth.

Aue Maria.

Mat.27. *Exeuntes autem inuenerũt hominem Cyrenæum nomine Simonẽ, hunc angariauerunt vt tolleret crucem eius.*

And going they found a man of Cyrene named Simon: him they forced to take vp his Crosse.

Aue Maria.

Sequebatur autem illum multa turba populi & mulierũ, quæ plangebant & lamentabantur eum. Luc.23

And there folowed him a great multitude of people, and of women which bewailed and lamented him.

Aue Maria.

Conuersus autem ad illos Iesus, dixit: Filiæ Hierusalẽ, nolite flere super me. Luc.23.

But Iesus turning to them, said Daughters of Hierusalem, weepe not vpon me.

Aue Maria.

Sed super vos ipsas flete, et super filios vestros. Luc.23.

But weepe vpon your selues & vpon your children.

Aue

Aue Maria.

Luc.23 *Quoniam ecce venient dies, in quibus dicẽt: Beata ſteriles et ventres qui non genuerunt & vbera, quæ non lactauerunt.*

For behold the daies ſhall come wherin they will ſay: Bleſſed are the barren, and the wombes that haue not borne, and the pappes that haue not giuen ſucke.

Aue Maria.

Luc.23 *Si in viridi ligno hoc faciunt, in arido quid fiet?*

If in the greene wood they do theſe thinges, in the drie what ſhall be done?

Aue Maria.

Luc.23 *Ducebantur autem & alij duo nequam cum eo vt interficerentur.*

And there were led alſo other two malefactours with him to be executed.

Aue Maria.

Et

Et venerunt in locum qui dicitur Golgotha quod est Calvariæ locus. Mat.27.

And they came into the place that is called Golgotha, which is the place of Caluarie.

Contẽplations vpon the fift Sorowfull misterie.

Pater noster.

POSTQVAM *venerunt in locũ qui vocatur Calvariæ, ibi crucifixerunt eum.* Luc.23.

And after they came to the place which is called Caluarie: there they crucified him.

Aue Maria.

Tunc crucifixi sunt cum eo duo latrones, vnus a dextris & vnus a sinistris. Mat.27.

Then were crucified with him two

two theeues: one on the right hand, and one on the left.

Aue Maria.

Luc.23 *Iesus autem dicebat, Pater dimitte illis quia nesciunt quid faciunt.*

And Iesus said, Father forgiue them, for they knowe not what they do.

Aue Maria.

Luc.23. *Et dixit latroni Iesus, Amen dico tibi, hodie mecum eris in Paradiso.*

And Iesus said to the theefe, Amen I say to thee: this day thou shalt be with me in Paradise.

Aue Maria.

Ioan.19. *Et dixit matri sue. Mulier ecce filius tuus.*

And he said to his mother: woman behold thy sonne.

Aue Maria.

Ioan.23. *Deinde dicit discipulo: Ecce mater tua.*

After that, he ſaith to the Diſciple, Behold thy mother.

Aue Maria.

Clamauit Ieſus voce magna, dicens: Deus meus, Deus meus vt quid dereliquiſti me? Mat. 27.

IESVS cried with a mightie voice, ſaying, My God, my God, why haſt thou forſaken me?

Aue Maria.

Vt cõſummaretur ſcriptura dixit: Sitio. Ioan. 19.

That the ſcripture might be fulfilled, he ſaith, I thirſt.

Aue Maria.

Cum ergo accepiſſet Ieſus acetum dixit: Cõſummatum eſt.

IESVS therfore when he had taken the viniger, ſaid, It is conſummate. Ioan. 19.

Aue Maria.

Et clamans voce magna Ieſus ait. Pater in manus tuas commendo ſpi- Luc. 23

do ſpiritum meum.

And Ieſus crying with a loude voice, ſaid, Father, into thy hands I commend my ſpirite.

Aue Maria.

Ieſus autem iterum clamans voce magna emiſit ſpiritum.

Mat.27. And Ieſus againe crying with a mightie voice, yeelded vp the ghoſt.

Contemplations vpon the firſt Glorious Miſtery.

Pater noſter.

Mar.16. MARIA *Magdalena, et Maria Iacobi, & Salome emerunt aromata vt venientes vngerunt Ieſum.*

Marie Magdalene and Marie of Iames, and Salome bought ſpices, that coming they might annoint Ieſus.

Aue Maria.

Et

Et ecce terræ motus factus est magnus & præ timore exteriti sunt custodes & facti sunt velut mortui. Mat.28.

And behold there was made a great earthquake: And for feare, the watchmẽ were frighted, and became as dead.

Aue Maria.

Angelus autem Domini descendit de cœlo, & reuoluit lapidem & sedebat super eum. Mat.28.

An Angell of our Lord descẽded frõ heauen: and rolled backe the stone aud sate vpon it.

Aue Maria.

Et Angelus dixit mulieribus: nolite timere vos: Iesum qui crucifixus est, queritis: non est hic: surrexit enim, sicut dixit. Mat.28.

And the Angell said to the women, feare not you, you seeke Iesus that was crucified: he is not here: for he is risen, as he said.

Aue

Aue Maria.

Mat.28. *Venite & videte locũ vbi positus erat Dominus.*

Come and see the place where our Lord was laide.

Aue Maria.

Sed, ite, dicite discipulis eius, & Petro quia surrexit.

Mar.16. But go, tell his Disciples and Peter that he is risen.

Aue Maria.

Ecce praecedet vos in Galileam,

Mar.16. *ibi eum videbitis sicut dixit vobis.*

Behold he goeth before you in to Galilee: there you shal see him as he told you.

Aue Maria.

Et exierunt cito de monumento

Mat.28. *cum timore & gaudio magno, curentes nunciare Discipulis eius.*

And they went forth quickly out of the monument with feare and great ioy running to tell his Disciples.

Aue Maria.

Et ecce Iesus occurrit illis, dicẽs Auete. Mat. 28.

And behold Iesus mette them, saying, Al haile.

Aue Maria.

Illæ autem accesserunt, & tenuerunt pedes eius & adorauerunt eũ

But they came neere & tooke hold of his feet, and adored him. Mat. 28.

Aue Maria.

Tunc ait illis Iesus. Nolite timere. Ite nunciate fratribus meis, vt eant in Galileam, ibi me videbunt. Mat. 28.

Then Iesus said to them, feare not, go tell my brethrẽ that they go into Galilee, there they shall see me.

Contem-

Contemplations vpon the ſecond Glorious Miſterie.

Pater noſter

Act.1 PRAEBVIT *ſeipſum viuum poſt Paſſionem ſuam in multis argumentis.*

He ſhewed him ſelfe aliue after his paſſion in many argumēts.

Aue Maria.

Act.1 *Per dies quadraginta apparens Apoſtolis & loquens de regno Dei.*

For fortie daies appearing to his Apoſtles, and ſpeaking of the kingdome of God.

Aue Maria.

Act.1 *Igitur, qui conuenerant interrogabant eum dicentes, Domine ſi in tempore hoc reſtitues regnū Iſrael?*

They therfore that were aſſembled, asked him, ſaying, Lorde, whether at this time wilt thou reſtore the kingdome to Iſraēll.

Aue

Aue Maria.

Dixit autem eis. Non eſt veſtrũ Act.1
voſce tempora vel momenta, quæ
Pater poſuit in ſua poteſtate.

But he ſaid to them: It is not for you to knowe times or moments, which the Father hath put in his owne power.

Aue Maria. Act.1

Sed eritis mihi teſtes in Hieru-
ſalem, & omni Iudæa, & Samaria,
& vſque ad vltimum terræ.

But you ſhall be witneſſes vnto me in Hieruſalem, and in all Iewrie, and Samaria, and euen to the vtmoſt of the earth.

Aue Maria.

Et cum hæc dixiſſet videntibus vſ.1
illis, eleuatus eſt & nubes ſuſcepit
eum ab oculis eorum.

And when he had ſaid theſe thinges, in their ſight he was eleuated: and a cloud receiued him

out

out of their sight.

Aue Maria.

Psa. 46 *Ascendit Deus in iubilo, et Dominus in voce tubæ.*

GOD ascended in exceeding ioy, & our Lord in sound of trumpet.

Aue Maria.

Act. 1. *Cumque intuerentur in cœlum euntem illum ecce duo viri astiterunt iuxta illos in vestibus albis.*

And whē they beheld him going into heauē, behold two men stood beside them in white garmentes.

Aue Maria.

Et dixerunt Viri Galelæi quid

Act. 1. *statis aspicientes in cœlum?*

And said, ye men of Galilee, why stand you looking into heauen?

Aue Maria.

Hic Iesus qui assumptus est a vobis

ū in cœlum, ſic veniet quemadmodum vidiſtis eum euntem in cœlum. Act. 1.

This Ieſus which is aſſumpted frō you into heauen, ſhal ſo come as you haue ſeene him going into heauen.

Aue Maria.

Et factum eſt dum benediceret illis, receſſit ab eis & ferebatur in cœlum. Luc. 24.

And it came to paſſe whiles he bleſſed them, he departed from them, and was caried into heauē.

Contemplations vpon the third Glorious Miſtery.

Pater noſter.

TVNC. *reuerſi ſunt Hieroſolimam, a monte qui vocatur Olueti, qui eſt iuxta Hieruſalem Sabbathi habens iter.* Act. 1.

Then

Then they returned to Hierusalem from the mount that is called Oliuet, which is by Hierusalem, distant a Saboths iorney.

Aue Maria.

Act.1. *Et cum introissent in cenaculũ ascenderunt vbi manebant Petrus & Ioannes, Iacobus & Andreas, Philippus & Thomas, Bartholomeus et Mathæus, Iacobus Alphæi & Simon Zelotes & Iudas Iacobi.*

And when they were entred in, they went vp into an vpper chamber, where abode Peter & Iohn, Iames and Andrew, Philippe & Thomas, Bartholomew and Mathew, Iames of Alphæus and Simon Zelotes, and Iude of Iames.

Aue Maria.

Act.1. *Hi omnes erant perseuerantes vnanimiter in oratione cum mulieribus & Maria matre Iesu.*

All

Al theſe were perſeuering with one minde in praier with the women & Mary the mother of Ieſus.

Aue Maria.

Et cum complerentur dies Pentecoſtes, erant omnes pariter in eodem loco. Act. 2.

And when the daies of Pentecoſt were accõpliſhed, they were all togither in one place.

Aue Maria.

Et factus eſt repente de cælo ſonus tanquam aduenientis ſpiritus vehementis. Act. 2.

And ſodenly there was made a ſound from heauen, as of a vehement winde comming.

Aue Maria. Act. 2.

Et replenit totã domum vbi erãt ſedentes Apoſtoli.

And it filled the wholle houſe where the Apoſtles were ſitting.

Aue Maria.

Et

Et apparuerunt illis dispertita
Act.2. *lingua, tanquam ignis.*

And there appeared to them parted tonges as it were of fire.

Aue Maria.

Act.2. *Sedit que supra singules eorum.*

And it sate vpon euery one of them.

Aue Maria.

Et repleti sunt omnes Spiritu Sancto.

Act.2. And they were all repleniſhed with the holy Ghoſt.

Aue Maria.

Et cæperunt loqui varijs linguis
Act.2. *prout Spiritus sanctus dabat eloqui illis.*

And they beganne to ſpeake with diuerſe tongs, according as the holy ghoſt gaue thē to ſpeke.

Aue Maria.

Mar.16. *Illi autem profecti prædicauerunt vbique Domino cooperante &*

ſer-

sermonẽ confirmante, sequentibus signis

But they going forth preached euery where: our Lord working withall, & confirming the word with signes that folowed.

Contemplations vppon the fourth Glorious misterye.

Pater noster.

Cant.2.

SVRGE propera amica mea, columba mea, formosa mea, & veni.

Arise, make haste my loue my doue, my beautifull and come.

Aue Maria.

Cant.2.

Iam enim hiems transijt, Imber abijt & recessit.

For now the winter is past, the showre is gone, and ceassed.

Aue Maria.

Ostende mihi faciem tuam, sonet
Cant.2. *vox tua in auribus meis.*

Shew me thy face let thy voice sound in my eares.

Aue Maria.

Cant.2. *vox enim tua dulcis, & facies tua decora.*

For thy voice is sweet, and thy face comely.

Aue Maria.

Quæ est ista, quæ ascendit per
Cant.3. *desertum sicut virgula fumi ex aromatibus myrrhæ, & thuris, & vniuersi pulueris pigmentarij?*

What is shee, that ascended thorow the desert like to a streãe of perfumed smoke, arising from odoriferous gummes of Myrrhe, and incense, & all maner of sweet powder of the perfumer.

Aue Maria.

Cant.6. *Quæ est ista, quæ progreditur quasi aurora consurgens?*

What

What is shee, that increasseth as the breake or dawning of the day?

Aue Maria.

Pulchra vt luna, electa vt Sol, terribilis vt castrorũ acies ordinata Cant.6

Faire as the moone, pure as the soone, terrible as an armie sett in battell aray.

Aue Maria.

Tota pulchra es amica mea, & macula non est in te veni de libano sponsa mea, veni de libano, veni: coronaberis. Cant.4

My loue thou art altogither beautifull, and no spot is in thee, come from Libanus my spouse, come from Libanus, come thou shalt be crowned.

Aue Maria.

Ascendam in palmam, et appredam fructus eius. Cant.7.

I will goe vp into the date tree

and I will take the fruites therof.

Aue Maria.

Psa.72. *Tenuisti manum dexteram meam: & in voluntate tua deduxisti me, & cum gloria suscepisti me.*

Thou hast sustained my right hand, and thou hast lead me according to thy will, and thou hast receiued me with glorie.

Aue Maria.

Assumpta est Maria in celum gaudent Angeli laudantes benedicunt Dominum.

Marie is assumpted into Heauen, the Angels reioyce, & praising they blesse our Lord.

Contemplations vpon the fifte Glorioufe Misterye

Pater noster.

3.Reg.2. SVRREXIT *Rex Salomon in occursum Bethsabe matris, adoranit que eam, & sedit super Thronum suum.*

King Salomon aroſe to meete with Bethſabe his mother, & he adored her, and did ſitt vpon his Throne.

Aue Maria.

Poſitusque eſt Thronus matri Regis quæ ſedit ad dexteram eius. 3.Reg.2

And a Throne was placed for the mother of the King, who did ſitt at his right hand.

Aue Maria.

Et dixit ei Rex: pete mater mea neque enim fas eſt vt auertã faciem tuam. 3.Reg.2

And the King ſaide to her: Demaund O mother: for it is not lawfull that I diſdaine thy face.

Aue Maria.

Tu gloria Hieruſalem, Tu lætitia Iſrael, Tu honorificentia populi noſtri. Iudi 15.

Thou art the glorie of Hieruſalem, thou art the ioy of Iſrael,

thou art the honor of our people.

Aue Maria.

Esther. 2 *Adamauit illam Rex plusquam omnes mulieres & posuit diadema regni in capite eius.*

The King loued her a boue all women, and put the diademe of his kingdome vpon her head.

Aue Maria.

Psal. 44. *Astitit Regina a dextris eius in vestitu deaurato: circundata varietate.*

The Queene stood at his right hand in a Clothing of gold, embrodered with varietie.

Aue Maria.

Esa. 20. *Posuit in capite eius coronam de lapide precioso.*

He put one her head a crowne of pretious stone,

Aue Maria.

Corona aurea super mitram eius

Eccl. 45. *expressa signo Sanctitatis.*

A crowne of gold vpon her mi tre, in which was engraued Sanctitie to our Lord.

Aue Maria.

Et gaudebit ſponſus ſuper ſponſam & gaudebit ſuper te deus tuus. Iſa.62.

And the bridegroome ſhall re ioyce at his ſpouſe, and thy God ſhall rcioyce at thee.

Aue Maria.

Ornaui te ornamento, & dedi armillas in manibus tuis & torquẽ circa collum tuum, & dedi inaurẽ ſuper os tuum & circulos auribus tuis & coronã decoris in capite tuo. Ezc.16.

I haue araied thee with an ornament, and I haue put bracelets on the wreſtes of thy handes, and a chaine about thy necke. And I haue put a iewel on thy forehead, and earings in thy eares, and a moſt comely croune on thy head.

Aue Maria.

Apo. 12. *Signum magnum apparuit in cælo: Mulier amicta sole, & luna sub pedibus eius & in capite eius corona stellarum duodecem.*

A great signe appeared in heauen: a woman clothed with the sunne, and the moone vnder her feete, and on her head a crowne of twelue starres

AN EXPLICATION of the Aue Mary Bell.

THE Bell is wont thrise a day to be knoled to praiers: At Morning, Noone, & Night: that Christians might remẽber, if they can not oftener, at the least yet thrise a day, to serue God in praier: At morning the beginning of the

the day, by referring all the future actions to Gods glorie: At noone the very midde course of the day, to refresh the wearied soule with a short praier, as the bodie is relieued with meate: and at euening, by taking account of the soule of all her actions.

And at these houres is the B. virgin Mary saluted, that through the excelent benefittes at those houres bestowed, wherat she was present, she would vouchsafe to get vs mercy of her dearly beloued sonne. For at the toling in the morning, is renewed the memoriall of Christes Resurrection, who risen from death did then appeare to his most B. mother: The toling at noone, is in remẽbrance of Christs passion, wherat the B. Virgin was present: And at night in remembrance of Christs incarnation

nation in her blessed wombe.

At the first toll.

Angelus Domini nunciauit Maria & concepit de Spiritu sancto.

Aue Maria.

At the second toll.

Ecce Ancilla Domini, fiat mihi secundum verbum tuum.

Aue Maria.

At the third toll.

Et verbum caro factum est, & habitauit in nobis.

Aue Maria.

I desire the gentle Reader to amend these faultes escaped. In the discourse of the Deuotion of our Lady Page. 5. Line. 17. read. which by carnall propagation is deriued from Adam. Pa. 8. l. 1 read: as well for the space. Pa. 11. L. read: vnspotted virginitie. Pa 13. l. 13. read: was to be borne. Pa. 50. l. 22. read Presentation.

TWENTY PROPOSITIONS to proue the Catholicke custome of saying the Rosary of the Blessed Virgin, out of Franciscus Costerus.

Cap. 11.

1 THAT the custome of saying the ROSARY of the most B. Virgin Mary, by Christiã Catholickes of auncient times receiued, is not blasphemous, Diabolicall or Superstitious as the Sectaries doe fondlye and falsely giue out, but holy, deuout and religious; we do make plaine demonstration in these breife Arguments following.

In the Rosary there be 5 things

the Name, the praiers, the Repetition of the praiers, the number of the ſame, & the Beades, wherwith we pray. All which are void of all ſuperſtition therefore the cuſtome of ſaying the Roſary, is not ſuperſtitious.

1. *The name of the Roſary.*

2 The name of the Roſary, is a moſt ſweet name: for as much as it ſignifieth no other thing then a certaine ſpirituall garland made of certaine miſticall wordes, as it were Roſes taken out of the Goſpell, which we offer vnto the Virgin of all virgins the mother of God. For garlandes are ordinarily vſed for to adorne the heades of virgins.

2. *The praiers of the Roſary.*

3 And as for Praiers, they are without all cõtrouerſie moſt holy. For of our Lords praier Chriſt him ſelfe is the author. And of the Angelicall ſalutation the Angell

gell Gabriell & Saint Elizabeth. Which the Catholicke Church, to the intent that it might haue a forme of Praier, alſo hath concluded, with this ſhort petition vſed by auncient Fathers. *Holy Mary mother of God, pray for vs Sinners, now & in the houre of our death. Amen.*

4 The repetitiō alſo of the Praiers, becauſe it is much auaileable to the ſtirring vpp and inflaming of the affecte of him that praieth, it cannot but bee moſt religious. we reade that the three children in the fornace, in lauding & praiſing almightie God, did in euery verſe repeat a certaine halfe verſe And that moſt religious Orator king Dauid, in his pſalmes doth ofte repeate now one word now more wordes ſometime a wholl verſe & ſurely in the pſalme 118

3 *The repetition of the ſame praiers.*

which hath 176 verſes & is daily read in the Church, he repeteth in a maner the ſame thing ſome what varying the wordes only.

5 Our Lorde him ſelfe alſo in ſome places hath not obſcurely required this repetition in him that praieth. For the 11 of Saint Luke, when he taught his Diſciples the maner how to praye hee annexed forth-with a Parable of him that could by no meanes get three loaues of his frend but by often knocking at his gates. And in the 18 chapter when hee had taught that his Seruantes ought alwaies to pray, and not to ceaſe he added an other parable of a widow, which becauſe with ofte asking ſhe was tedious in the end made the Iudge to condiſcend to her requeſt.

6 But thou wilte ſay perhapes that

that these parables do proue that perseuerance in praier is speceally necessary. I do not doubt of that But they proue also thus much, that by repetition it commeth to passe that we perseuer and doe not cease. For if when we must pray, our Lordes praier is to bee said. *When ye pray* (saieth Christ) *saye Father hallowed be thy name*, how cā we perseuer in such short forme of praying, excepte that wee often repeate our Lordes praier. *Luc.* 11.

7 Againe thou wilt say that our Lord in that very institutiō *Mat.6* did admonishe that *Those which did pray should not speake much* where the greeke worde is *Battologin* proper vnto those, that do vainely repeate one thing often. I answere, that Christ doth there reprehēd only the vaine babling

of the heathens, that did thinke God as well as men, woulde be delighted with eloquẽce and affected ſpeaches.

L.4.diuin.inſtit.c.28

8. A notable place for to cleare this kinde of repetition from all ſuperſtition, we find in *Lactãtius* where the differẽce betwene ſuperſtitious perſons and thoſe that are religious or deuout alleaged by *Tully*: (For that ſaieth he, *thoſe pray to their Gods whole daies together, theſe do it with moderation*) he diſproueth in theſe words. *What reaſon is ther* (ſaith he) *that to pray for the health of his children once, ſhould be the part of a religious or deuout man, and to do the ſame ten times ſhould be an acte of ſuperſtition? for if it be very good to doe it once, how much more to do it ofter? If the firſt houre be good, therfore the wholle day alſo. If one hoſt*

L.2.de nat.deorum.

or Sa

ur Sacrifice be well pleasing, more pleasing doubtlesse are more Sacrifices, because dewties and seruices being multiplied, do rather meritte then offend. For those seruantes do not seeme vnto vs worthy of hatred that haue bene daily and howerly diligent in their seruice, but rather to be beloued. And againe saith he *This argument holdeth in the contrary. For if to pray and offer Sacrifice wholle daies be a fault: therfore to doe it once, is also a faulte. And why shold the name of a fault be attributed vnto that, which is as honest and iust a thing as can be wished? For as Cicero saith, Religiosi men haue their name a* relegendo, *that is because they often handle with diligence & as it were read againe those thinges which do appertaine to the worshippe of God: why therfore should they that doe*

the same often in one day, loose the name of religious men? for as much as by the daily vse and custome it selfe, they do more diligently read againe those thinges wherwith God is honored. Thus farre *Lactantius*

9 By which speach it is euidētly proued, that they are not onely not superstitious, that do often repeat the same kind of praiers in the Rosary, but that it is better & more acceptable to God, rather often, then once to repeate the same: And besides, that there can be nothing more iust and honest, then this kinde of repetition. Finally, that those that pray in this maner of the Rosary, are properly Religious: as who do diligently by dately vse & custome read ouer and ruminate those thinges that appertaine to the worship of God.

10 There followeth the number of the praiers of the Rosary free also from the same touch of superstition. For the Angels in *Esay* the Prophet and the Beasts in the *Apocalips*, which neuer rested neither day nor night doe thrise repeat one word to the honor of God: *Holy, holy, holy, Lord God of Saboth.* The Prophet *Dauid* 7 times in the day pronoũced praise vnto Almighty God, whose example the Church following, hath distributed the diuine office into 7 diurnall & nocturnal hours Christ praying in the garden repeated one and the same speach, thrise. Thrise also did *S. Paule* request our Lord that the Angell of Sathã might depart frõ him. And that *S. Bartholemew* did pray vpon his knees an hundred times day & night *Abbias* his own scol-

4 *The nũber of praiers.*

Esa.6.
Apoc.4.
Psa.118.
Luc.22
2.Cor.12

lar witnesseth. we read in *Palladius* and *Socrates* that *S. Macarius* one of the most auncient *Anchorits* recited euery day an hundred praiers vnto almighty God: *Paulus Ægiptius* three hundred, and a certaine virgin seuen hundred.

11 Now if number be not void of a godly and misticall signification, as in deed it is not, neither in the number of the Rosary nor in the exãples alleaged: (for the number of three signifieth the B. Trinity, and the number of seuen betokeneth the giftes of the holy ghost) then is there nothing in the number but that which may easily be proued. For we doe repeate our Lords praier fiue times to putt vs in minde of the fiue woundes of Christ. And to euery such praier we do adioine 10 *Aue Maries*

Esa.11
See Hieron.S. Amb.l. de spir. san.c.20
Aug.l.1 de ser. dom. in mõt.c.3. & l.2 de doct. Chri.c.7

Maries that we may remember the 10 commandements of God. And those *Aue Maries* we doe repeat 50 times in the whole Rosary, that by the interceſſion of the B. Virgin through the merittes of our Lords Paſſiō we may attaine full remiſſion of ſinnes which is ſignified in holy Scripture by the number of fifty being a number of *Iubiley* as appeareth. *Leuit. 25.* *Greg. ho 19. in Eze. & l. 1 mor. c28*

12 Now there remaineth the Beades wher-with we pray, in which the ſimple may perhapps thincke that there is ſome kinde of ſuperſtitiō, but in deed there is none at all. For although Chriſts faithfull people do vſe them now cōmendably, as a manifeſt badge or tokē of the Romane Religion: yet the vſe of them was for no other cauſe at the firſt brought into *5. The Beades.*

to the Church (as holy Fathers make mention) then to the intēt that by ſenſible touching, & vew of the beades we ſhould not eaſily be deceaued in the finiſhing of the number of praiers.

13 It is recorded by auncient Hiſtoriographers. *Palladius*, *Sozomenus*, *Caſſiodorus*, that the famous Anchorite *Paulus* of *Libia* the father of fiue hūdred Moncks had wont to pay euery day fiue hundred praiers as a tribute vnto almighty God: And to the intent that he might not be deceaued in the number, he caſt a little ſtone into his boſome at the end of euery praier: Alſo that Saint *Clare* a moſt holy woman, did repeate certaine *Pater noſters* vnto our Lord and kept account of them by a heape of little ſtones, her actes recorded do teſtify. In ſūme of

of what ãtiquity the vſe of beads is, the auncient ſtones of Sepulchers do well declare vnto vs.

14 Therfore to no other end, were beades (as it ſemeth) vſed at the firſt then as Places and Images were by Oratours of old, for to keepe the remembrance of words & matter. Or as counters by Marchants for to count great ſummes of mony or as by the Catholicke Church the Croſſes, and Images of Chriſt, and his Saintes which ſerue to this end for to preſerue the memorie of the life of Chriſt and his Saintes.

15 And that they haue bene reduced afterward to a certain nũber ſo to put folkes in mind; and that the Popes benediction is annexed with moſt ample Indulgences, and that ſometime they are ſet out with medalls or Croſ-

ſes

ſes of ſiluer, braſſe, or wood: theſe thinges haue not as ſome doe cauell, increaſed ſuperſtition, but Religion,

Ioſ.4 16 For as *Ioſue* the Captaine of the holy hoaſt, at what time the children of Iſraell paſſed ouer *Iordane* dry footed, commanded that twelue great ſtones ſhould be deuoutly and religiouſly caried out of the chanel of the Riuer into the Tents to this end, that if any ſhould aske of the poſterity *what mean theſe ſtones?* the perpetuall memory of there wonderfull paſſage might be recorded: So haue our auncestors deuoutly & religiouſly annexed fiue beads in euery Roſary that are greater then the reſt, that the Heretickes laughing therat and asking *what meane theſe fiue beades? what meaneth the wholle Roſary?* Anſwere may

may be made: that they are significatiõs of the fiue wounds which Christ suffered for them and vs. And that the Rosary is a certaine summe or abridgmẽt of the new Testament & Christian doctrine.

17 For they that haue knowne the manifolde vse of the Rosary are not ignorant, that the number of beads therin contained do serue to renue the memorie of all the misteries of the life of Christ and of the blessed Virgin, and of the principall pointes of the Catholicke religion, as of the B. Trinitie, the Incarnation and Passiõ of Christ, the worship of God & his Saintes, the ten Commandementes, Iustificatiõ and life euerlasting. Which briefe summe or abridgmẽt is doubtlesse so much the more profitable amongst the common people: by how much farther

farther the vse therof is extended then the vse of books. For it may be read euen of the vnlearned, of the blind, of those that trauaile on horse backe or in wagons or such like: finally in most darke & obscure places.

The benedictiō of the Pope.

18 And the benediction of the POPE doth nothing els but with solemne wordes consecrate the beades, otherwise prophane of them selues, to the deuoute and holsome vse of the faithfull, as by auncient custome of the Church, Water, Salte, Chalices, Candles, Herbes, and the Churches them selues are by the benediction of a Preist consecrated to an holy vse. For *sanctified* (saith the Apostle) *is euery creature by the word of god and praier.*

1.Tim.4

The Indulgences annexed.

19 And that the Indulgences annexed to the benediction, are very

very profitable there is no doubt. for by these the faithfull people being incouraged doe in greater number, and with greater zeale and feruencie pray vnto Almightie God, for most waightie causes: For the increase of the Catholicke Church, for the concord of Christian Princes, for the rooting out of heresies. For these are the points that for the most part are mentioned in the forme of all Indulgences.

20 And as for the Images of gold, siluer, or wood annexed vnto the beades; they haue neither any mistical signification nor vse: other then the very Images in Churches. that is, to put vs in mind of the actes of Christ & his Saints, that in, or before thē, we may reuerence and call vpon that which by them is represented vnto vs. *Crosses, and Medalles.*

A Ere

A BREIFE EXPLI-cation of our Lordes Praier.

Cap. 12

Franc. Costerus.

THE Preface of this Praier, hath fewe wordes, full of misteries. *Father*, is a name of loue, signifying first of all, that he which goeth about to pray, must not be the enimie, but the frend, yea the child of Almighty God, hauing laid aside all will to sinne hereafter, and being sorowfull, & penitent for his sinnes past.

Secondly, that he must come to Almighty God, with great cõfidence, because that of a Father all thinges are to be expected.

Our. thou dost not say mine, but our. which is a name cõmon to all. for God is the Father of all, as wel one as an other respecting all

all indifferently, as well poore as riche: Therfore with this Praier muſt cõcur firſt charity towards neighbours, wherby thou maieſt loue all the children of God and wiſh well vnto them. then Humility: that thou preferreſt not thy ſelfe, before any other.

which arte in heauen. Here firſt is ſignified, that vnto this praier muſt be brought a mind lifte vp to heauenly thinges, & excluding earthly cogitations. Secondly, a greate reuerence of the wholle man as well externall as internall, becauſe he is an heauenly not an earthly Father. Thirdly, that nothing is to be demãded of an heauenly Father, but heauẽly things.

Here after do folow the 7 petitions wherof the 4 firſt, do pray for good thinges to be graunted, the 3 later for euels to be remoued.

Hal-

Halloued be thy name. that is to say: I giue thee thanks for thy benefits and I desire, that thy name, goodnes & Maiesty may be well knowen vnto all men, praised of all men, and published in all places, and especially I beseech thee that I in all my actions & wordes may seeke thy glory, & referre all that I haue to thy honour, & the profite of my neighbours.

2 *Thy Kingdome come.* That is, I wishe that thou O Lord, maiest raigne all the world ouer, & that all dominion of the Deuell being abandoned, thou maiest possesse all the Kingdomes of the world: and especially that sinne may not raigne in my mortall body; but that thou maiest rule & gouerne all my powers and forces, & directe and bring me to the kingdome of heauen.

Thy

3 *Thy will be done in earth, as it is in heauẽ.* that is: Grant I beſech thee grace vnto thy people, that they may obey thy commaundements: Furthermore in euery of our actiõs do thou make known vnto vs thy will. Finally my ſelfe, O Lord, I do reſigne wholly to thy will, ſo that thy name may be praiſed, and ſanctified by me, & thou hauing excluded the kingdome of ſinne, maieſt only and wholly raigne in me: thou maieſt do with me, and diſpoſe of me, as it ſhall ſtand beſt with thy moſt holy will and pleaſure.

4 *Giue vs this day our daiely bread.* that is, nouriſh and feede my ſoule, and my body with conuenient food: my ſoule with thy word: that I may alwaies haue a taſt and feeling therof, when it is by preaching, or praier, or by any

ny other meanes propoſed vnto me. Moreouer with thy moſt ſacred body alſo: vnto the ofte and deuout receauing wherof, I doe deſire to be moued, & ſtirred vp and my body, with daily food & ſuſtinance, and with thinges not ſuperfluous, but neceſſary, not wrógfully gotten, but with dew labour iuſtice and equity.

Here foloweth the three euels which we deſire to be remoued.

5 *And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.* that is, the euells paſt: to witt, the ſines wherby we haue offended thee, by the Paſſion of thy Sonne do thou *gratis* & frely forgiue: the veniall & quotidian ſinnes: by ſorow and the vertue of this Praier, inſtituted by thy ſelfe: and the more greeuous or mortall ſinnes, by the Sacrament of

of penance: to which Sacrament that wee may come deuoutly, graunt I beseech thee conuenient time, grace, & deuotion. And although I may seeme to forgiue my neighboures all offences frō the very bottome of my harte: yet do thou also afford mē thy special helpe, and assistance, that I may neuer beare in mind any offence whatsoeuer.

6 *And lead vs not into tētation.* that is, driue away from vs future euels, not suffering vs at any time to consent vnto sinne, nor to giue occasion, that we be forsaken by thee: And if by our default wee chance at any time to fall, that our harts be not hardened, but that they may presently rise from sinne and be conuerted.

7 *But deliuer vs frō euel. Amen* Turne away O Lord presēt euells from

from vs, famine, warre, peſtiłẽce, and other corporall calamities, as alſo proſperities, that are not behoofefull for the helth of the ſoule. Alſo all ſpirituall euells, vnto which our cõcupiſcẽce, which alwaies maketh warre againſt the ſpirite, is inclined: that from it, if not wholly yet in parte we may be exempted.

AN EXPOSITION of the Angelical Salutation.

Cap. 13.

Franciſcus Coſterus.

NEXT after our Lords praier the Angells Salutation is vſually ſaide, for two cauſes: Firſt certes that we may knowe that not by our owne meritt, are the petitions aforeſaid either to be obtained, or expected, but by Chriſt

Christ Iesus incarnate: who by this Salutatiõ made by the voice of an Angell, inuited the virgin his mother to giue her consent to his incarnatiõ. And secondly that we may learne that wee haue in heauen, a Patronesse & aduocate of our businesse vnto the eternall King, vnto whom we committ the care of our requests, and supplications put vp vnto Almighty God, that by her petitions, we may obtaine and haue our cause solicited for vs.

Haile. that is, be thou ioifull, happy and secure. The B. Virgin being saluted, will for her meeke and benigne charity, returne Salutation backe againe.

Mary. her proper name, which signifieth Lady, and Starr of the Sea.

Full of grace. that is, adorned

with the grace of God, & Iuſtice, and repleniſhed with all maner of vertewes in her ſoule, & in all the powers therof.

Our Lord is with thee. thy thoughts words, and workes, are pleaſing vnto God. there is nothing in thee which may diſpleſe him. and therfore was God neuer abſent from thee, & thou alwaies arte vnited vnto God in heauen.

Bleſſed art thou amongſt all women. that is, thou aboue and beyond all other womē arte bleſſed firſt becauſe thou art a mother & a Virgin: Then, becauſe the mother of God: thirdly, becauſe aduaunced to the higheſt dignity, that could be giuen vnto the women kind: that is to ſay: to bee Queene of heauen, and earth, to be the next vnto Almighty God, and aboue all creatures. There is one

one only man that excelleth the, Chriſt King of the worlde both God and man. For two chefe & principal offices & dignities ther were to be beſtowed: one vnto a man, to be King of the worlde: an other vnto a woeman to bee the Queene of the world: that, Chriſt hath: this, thou haſt granted vnto thee.

And Bleſſed is the fruite of thy wombe Ieſus. that is: thy Sonne is trew and perfecte man: the ſame is alſo the Sonne of God, & God aboue all things bleſſed for euermore, vnto whom we owe praiſe thankſgiuing and benedictiō for infinite cauſes: And eſpecially for this that he hath prouided vs thee his mother, as Lady Patroneſſe & Aduocate.

Holy Mary mother of God pray for vs ſinners, now & in the houre

of our death. Amen. worthely maiest thou aske: because as our Lady and maistresse thou hast care of vs: and it is not hard for thee to obtaine: because he is thy sõne whome thou doest aske. And to thee we make our praier, that by thee we may obtaine all good thinges, by whom we haue receiued the Auctor of all goodnesse.

DIVERSE OTHER deuotions necessary or conuenient for euery Christian to vse.

Cap. 14.

The maner of examining a mans cõscience to be vsed euery night least God perhaps calling vs out of this life, do find vs vnprepared

1 THE first is to geue thãkes to our Lord God, for the bene-

fits which he hath beſtowed vpon vs, both generally, and eſpecially of that day.

2 The ſecond, to aske grace for to know our ſinnes and to auoide them.

3 The third to take account of our ſoule orderly, by euery houre ſince we roſe, firſt of our thoughts, then of our wordes, with the ſame order, and alſo of our deeds.

4 The fourth, to demaund pardō of our ſinnes.

5 The fifth to purpoſe amendment with Gods grace. and ſo to ſay a *Pater noſter. Aue Credo Confiteor. Salue Regina* & a *Pater noſter* alſo to our guardian Angell: and eſpeciall Patrons with other prai ers, according to euery ones deuotion.

The Himne of our Lady called (Salue Regina) which for the deuoute, & generall vſe therof in the wholle Church is worthely to bee learned euen of the ſimpler ſort.

SAlue Regina, Mater miſerecordiæ: Vita, dulcedo, & ſpes noſtra ſalue. Ad te clamamus, exules filii Euæ. Ad te ſuſpiramus gementes, & flentes in hac lacrimarum valle. Eia ergo aduocata noſtra, illos tuos miſerecordes oculos ad nos conuerte; Et Ieſum benedictum, fructum ventris tui, nobis poſt hoc exilium oſtende. O clemens, o pia, o dulcis virgo Maria.

Verſ. Ora pro nobis ſancta Dei genetrix.

Reſ. Vt digni efficiamur promiſſionibus Chriſti.

Con

CONFITEOR *Deo omnipotenti, Beatæ Mariæ ſemper Virgini, beato Michaeli Archangelo, beato Ioanni Baptiſtæ, Sanctis Apoſtolis Petro & Paulo, omnibus Sanctis, & tibi Pater: quia peccaui nimis cogitatione, verbo, & opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam ſemper Virginẽ, beatum Michaelem Archangelũ, beatum Ioannem Evptiſtam, Sanctos Apoſtolos Petrum & Paulum, omnes Sanctos, & te Pater, orare pro me ad Dominum Deum noſtrum.*

The ſame in Engliſhe.

I Confeſſe vnto almighty God to Bleſſed Mary, alwaies a virgin, to Bleſſed Michaiell Archangell, to Bleſſed Ihon Baptiſt, to the holy Apoſtles Peter & paul & to all the Saintes * (*And to you*

This is to be said onely at Confession, and Masse.

my ghostly Father) that I haue greuously sinned in thought word, & deed. my faulte, my fault my most great faulte.* Therfore I pray blessed Mary alwaies a virgin, blessed Michaiel Archangell, blessed IOHN Baptist the holy Apostles Peter and Paule & all the Saints, (*And you my ghostly Father*) to pray for me vnto our Lord God.

Here you must leaue vn till you haue den your cõfession. as about

The maner of commending our selues to God in the morning.

1 FIrst making the signe of the Crosse: to geue thãkes vnto God for all his benefittes, & particulerly that he hath preserued vs that night.

2 Secondly. To offer him our body and soule.

3 Thirdly. To demaund of his di-

diuine maiestly, that whatsoeuer we do that day following may be to his honour and glory.

4 Fourthly: to make a stedfast purpose to auoid that day all affection or occasion of that sinne which we are most inclined vnto.

5 Fifthly: to say our deuotions, as before, adioining some deuout exercise or meditation if our state and leasure will permitte.

The maner of preparing our selues vnto Confession.

1 FIrst: to examine diligently our conscience as aboue, from the last Confession which we made, remembring the kinds & nũber of euery sinne, as much as we are able.

2 Secõdly: to haue an expresse actuall and deepe sorow for all which is past.

3 Thirdly: to make an expreſſe and reſolute purpoſe of amendment, & of auoiding at the leaſt all mortall ſinnes.

4 Fourthly: to confeſſe all our ſinnes wholly and ſincerely, hiding nothing which is with in.

5 Fifthly: to fullfill the penãce inioined ſo ſoone as we conueniently may, if the ghoſtly Father haue not appointed a certaine time for the fulfilling thereof.

The conuenient diſpoſition for receiuing.

1 FIrſt, to haue made a ſufficient Confeſſion: and to go to the bleſſed Sacrament, without any cõſcience of mortal ſinne not confeſſed.

2 Secondly: to go with humble preparation, not only of deuout praiers the ſame day, but of many

ny other deuotions and preparations the daies before.

3 Thirdly: to come fasting at the least from the midnight before: and chast euen from lawfull actes.

4 Fourthly: hauing with great attention and deuotion once receiued: with deuout meditations and praiers to accõpany so great a ghefte, at the leaſt for the ſpace of a quarter of an hower before, any other neuer ſo neceſſary buſines, & after with conuenient leaſure to ſpend the day in deuotiõs auoiding all maner of vanities & worldly behauiour.

5 Fifthly, to vſe the conuenient compoſition of body as followeth.

The

The compoſition of body in receiuing.

1 LEtt the hands be held before the breaſt, not lifted ſo high that they may hinder the Preiſt.

2 Let the head be conueniẽtly lifted vp, and inclined vnto neither ſide, that with-out difficulty the mouth may be reached.

3 Lett the eies be ſhutt or bent downward: for it is vnſeemely at that time, either to looke vpon the Preiſt, or to turne the eies other where.

4 Lett the mouth be altogither quiett, with-out any reading or mouing of lippes, reaſonably open, and not gaping.

5 Lett the tongue touch the ſide of the lippe (not to much put forth) that it may receaue the hoaſt, & bring it into the mouth and

and that being reuerently held ſo long that it be moiſtened, it may be let downe into the body. For it is not to bee chewed with the teeth, nor to be brought to the roofe of the mouth, but to bee ſwallowed (if it may be) before the ablution.

6 Lett the wholle body bee erected and quiet without any motion. Sighines, blowings, grownings, knocking of the breſt, exclamatiõs, vocall praiers, and other like thinges, which often times bring daunger either of the fall of the hoſte, or of the touching of the teeth, or lippes in the time of receauing are to be omitted.

7 After the receauing of the holy hoaſt, lett the head not indecently be caſt downe, but remain erected with the handes ioined before

before the breaſt vntill the ablution, which euery one ought to take.

8 Finally for the ſpace of a quarter of an houre after receiuing let ſpitting be auoided. which if it can not be: at the leaſt it is decent to ſpitte where it may not be trodden on.

AN ADDITION OF DIuerſe Indulgences graunted to the Society of the Roſary

Since the time of Pius. V. whoſe Indulgences were laſt of all rehearſed in the firſt editiõ of this booke: there haue bene by Greg. 13 and Sixtus V. diuerſe other Indulgences graunted to this deuout Confraternitie, which are hereafter ſett downe for euery ones comfort, out of the booke of the ROSARY *printed at Venice Anno. 1587.*

Gregory the 13. hath graunted 1577. to euery one of this Confraternitie, which being contrite & confeſſed, aud hauing receiued ſhall viſit euery firſt Sonday in the moneth

neth, and euery festiuitie of our B. Lady the Aultar of the Rosary in the Church of *S. Dominicke* at *Cremona*, there praying for the concord & vnion of Christiã Princes, extirpation of heresies, & exaltation of our holy mother the Church: a plenary indulgence.

1577. The same hath graunted to all faithfull Christians that shall visite the Church of our Lady vpon *Minerua* at ROME, on the first Sonday of October, praying for the intentions aforesaid: a plenary indulgence.

1578. He graũteth also to euery one of the Confraternitie which shall visite the aultar of the Rosary in *Pauia*, for euery day he shalll do the same praying as aboue: 100 daies. The like to those which are present at the ordinary Proeessions there.

The

The like, to ſuch as accompany the Banner of the holy Roſary when the Brethren are caried to burying; or are preſent at the anniuerſaries for the Brethren deceaſſed: or ſhall viſite the ſicke Brethren, exhorting them to the receauing of the holy Sacraments of the Church.

Alſo a plenary to all Chriſtiãs that ſhall viſite the aforeſaid aultar praying as aboue, on the third Sonday of Aprill and the firſt Sonday of October.

He granteth a plenary to euery Brother of the Porvince of Rome that confeſſeth and receiueth in their Churches or Chapels euery firſt Sunday in the moneth, praying as before. The ſame he geueth to euery ſickely Brother, ſo that he be confeſſed and haue receiued, that cannot come to the 1579.

aforc-

aforesaide Churches: so that at home before some deuout image he say the Rosary or Corone. or .7. Psalmes.

1581. He graunteth a plenary to all the Brethren that shall visite the Chapell of the ROSARY, on the daies of the feaste of the misteries thereof: & be present at the Processiõ of the first Sonday of euery month so they haue first confessed and receaued.

Also he cõmunicateth all the Indulgences already graunted to any speciall places of this Cõfraternity, or hereafter to be graunted, to all other places whatsoeuer, where the same Cõfraternity shall be. Which is to bee noted. for this is the cause why here before were sett downe some indul gence, of speciall places.

1586. *Sixtus* .5. Confirmeth and reneweth

meth all that was granted by his Predeceſſours. and moreouer he graunteth to ſuch Brethren as are in iourney or on the ſea, and ſhall ſay the wholle Roſary: to thoſe alſo which are ſickely, or other wiſe lawfully hindred ſo that they cānot viſit the Churches or Chapells of the Roſary on thoſe daies in which are celebrated the feaſts of the miſteries of the Roſary or be preſent at the Proceſſion of euery firſt ſonday in the moneth: if they ſay the third parte of the Roſary: ſo that they haue a firme purpoſe of confeſſing and receiuing whē the Church hath appointed: a plenary indulgence. or any other indulgences granted or here after to be grāted to thoſe which perſonallye are preſent at thoſe daies in the Churches or Chapels

Thus much of the Indulgences

ces graunted to this Cõfraternity and although many vndoubtedly may be lefte out: yet beſides diuerſe plenary indulgences to be gotten at ſpeciall daies as hath bene ſaied by iuſt account made many yeers a go it hath ben foũd: that euery Brother for ſaying the Roſary gaineth indulgẽces of ſeuẽty ſeuen yeeres & 240. daies. So that it is verely thought that now it is very much increſed.

OVR LADIES LITANIES.

Which for their deuotion are worthy to be ſaid euen of thoſe which vnderſtand them not: in the honour of the Bleſſed Virgin.

LITANIÆ DE D. VIRGINE IN AEDE *Loretana dici solita.*

In periculis & angustiis, in rebus dubiis Mariam cogita, Mariã inuoca, non recedat ab ore, non recedat a corde. Et vt impetres eius orationis suffragium, non deseras conuersationis exemplum.

KYrie eleison.
Christe eleison.
Kyrie eleison.
Christe audi nos.
Christe exaudi nos.
Pater de cælis Deus, miserere nobis.
Fili redemptor mundi Deus, miserere nobis.
Spiritus sancte Deus, Miserere nobis.
Sancta Trinitas vnus Deus, Miserere nobis.

Sancta

Sancta Maria, ora pro nobis.
Sancta Dei genitrix, ora pro no.
Sancta Virgo Virginum, ora.
Mater Christi, ora pro nobis.
Mater diuinæ gratiæ, ora pro no.
Mater puriſſima, ora pro nobis.
Mater caſtiſſima, ora pro nobis.
Mater inuiolata, ora pro nobis.
Mater intemerata, ora pro nobis.
Mater amabilis, ora pro nobis.
Mater admirabilis, ora pro nobis.
Mater Creatoris, ora pro nobis.
Mater Saluatoris, ora pro nobis
Virgo prudentiſſima, ora pro.
Virgo venerãda, ora pro nobis
Virgo predicanda, ora pro nobis
Virgo potens, ora pro nobis
Virg clemens, ora pro nobis
Virgo fidelis, ora pro nobis
Speculum iuſtitiæ, ora pro nobis
Sedes ſapientiæ, ora pro nobis
Cauſa noſtræ letitiæ, ora.
Vas ſpirituale, ora pro nobis

Vas

Vas honorabile, ora pro nobis.
Vas insigne deuotionis, ora.
Rosa mystica, ora pro nobis.
Turris Dauidica, ora pro nobis.
Turris eburnea, ora pro nobis.
Domus aurea, ora pro nobis,
Fœderis arca, ora pro nobis.
Ianua cæli, ora pro nobis.
Stella Matutina, ora pro nobis.
Salus infirmorum, ora pro nobis.
Refugium peccatorum, ora.
Consolatrix afflictorum, ora.
Auxilium Christianorum, ora.
Regina Angelorum, ora.
Regina Patriarcharum, ora.
Regina Prophetarum, ora.
Regina Apostolorum, ora.
Regina Martyrum, ora.
Regina Confessorum, ora.
Regina virginum, ora.
Regina Sanctorum omniũ, ora.
Agnus Dei qui tollis peccata mũdi, parce nobis Domine.

Agnus

Agnus Dei qui tollis peccata mũ di, exaudi nos Domine.

Agnus Dei qui tollis peccata mũ-di, miſerere nobis.

Verſ. Poſt partum Virgo inuiolata permanſiſti.

Reſpon. Deigenetrix intercede pro nobis.

Oratio.

GRatiã tuam quæſumus Domine mentibus noſtris infunde, vt qui Angelo nunciante Chriſti Filii tui incarnationẽ cognouimus, per paſſionem eius & crucem, ad reſurrectionis gloriã perducamur. Per eundẽ Chriſtũ Dominum noſtrum. Amen.

OMnipotens ſempiterne Deus, qui facis mirabilia magna ſolus, prætende ſuper famulos tuos, & ſuper congregationes illis commiſſas ſpiritum gratiæ ſaluta

ris, & vt in veritate tibi placeant, perpetuum rorem tuæ benedictionis infunde. Per Dominum nostrum Iesum Christum. Amen.

DEfende, quæsumus Domine, beata Maria semper Virgine intercedente, istam ab omni aduersitate familiam, & toto tibi corde prostratam, ab hostiũ propitius tuere clemẽter insidiis. Per Christũ Dominum nostru. Amen.

ALIÆ LITANIAE DEIPARAE VIRGINIS Mariæ.

KYrie eleison.
Christe eleison.
Kyrie eleison.
Christe audi nos.
Christe exaudi nos.

Pater

Pater de cælis Deus, miſcrere nobis.
Fili redemptor mundi Deus, miſerere nobis.
Spiritus ſancte Deus, Miſerere nobis.
Sancta Trinitas vnus Deus, Miſerere nobis.
Sancta Maria, ora pro nobis
Sancta Dei genitrix, ora
Sancta virgo virginum, ora

Die Lunæ & Iouis præelectio. *Monday & Thurſday.*

Sancta Maria ab æterno ordinata ora pro nobis
Inter omnes præelecta ora
Patribus cælitus promiſſa ora
Myſticis præfigurata miraculis
Oraculis prænunciata propheticis ora pro nobis
Deſiderĩ collĩ eternorũ ora

Conceptio.

Sancta Maria ſine peccato concepta, ora.

Serpentis caput conterens ora.
Lucerna in extincta ora.
Speculum sine macula, ora.
Lilium inter spinas, ora.
Terra sacerdotalis immunis, ora.

Natiuitas.

Sancta Maria regali progenie exorta ora pro nobis.
Virga de radice Iesse, ora.
Virga Moysis, ora pro nobis.
Stella Iacob, ora pro nobis.
Aurora consurgens, ora.

Præsentatio in templo, & virtutes.

Sancta Maria in Templo præsentata, ora pro nobis.
Vniuersas filias supergressa, ora.
Scala Iacob, ora pro nobis.
Mulier fortis, ora pro nobis.
Singulare virginitatis exemplar, ora pro nobis.
Nardus odorifera, ora.
Fide conspicua, ora pro nobis.

Can-

Candelabrum aureum, ora.
Altare thymiamatis, ora.
Balzamum aromatizans, ora.
Virgula fumi ex vniuersis aromatibus, ora pro nobis.

Despõsatio, Annunciatio, & Visitatio.

Sancta Maria iusto Ioseph despõsata, ora pro nobis.
Mons Domini in vertice montium præparatus, ora.
Ab Angelo humiliter salutata, ora pro nobis.
Gratia plena, ora pro nobis.
Inter mulieres benedicta, ora.
Sponsa Dei, ora pro nobis.
Sancto spiritu obumbrata ora.
Ancilla Trinitatis humillima, ora
Mulier circumdans virum, ora.
Paradidisus voluptatis, ora.
Ciuitas Dei, ora pro nobis.
Domus sapientiæ, ora.
Causa nostræ lætitiæ, ora.

Solium gloriæ Dei, ora.
Thronus Salomonis, ora.
Templum Domini, ora.
Sacrarium Spiritus ſancti, ora.
Sanctuarium Dei, ora.
Tabernaculum Dei cum hominibus, ora pro nobis.
Tabernaculum tui creatoris, ora.
Tabernaculum fœderis, ora,
Arca teſtimonii, ora.
Vas aureum cæleſte manna continens, ora pro nobis.
Quæ Elizabeth cognatã viſitaſti, ora pro nobis.

Tueſday and Friday.

Die Martis & veneris

partus

Terra germinans ſaluatorẽ, ora.
Lignum vitæ, ora pro nobis.
Virga florens Aaron, ora.
Nauis inſtitoris de longe portans panem, ora pro nobis.
Menſa panis propoſitionis, ora.
Botrus Cypri, ora pro nobis.

Fons

Fons lucis, ora pro nobis.
Puteus aquarum viuentium. ora.

Virginitas ante partum in partu & post partum

Sancta Maria virgo perpetua, ora.
Rubus ardens incombustus, ora.
Maria vellus Gedeonis ora
Mons de quo sine manibus scissus est lapis ora pro nobis
Porta Orientalis clausa ora
Hortus conclusus ora pro nobis
Fons signatus ora pro nobis

Conuersatio cum Filio.

Sancta Maria a Pastoribus & Magis inuenta ora pro nobis
Legi purificationis sponte subiecta, ora pro nobis.
Nubes Domini leuis, ora.
Egyptum cum Filio ingressa, ora.
Ex Egypto reuersa, ora.
Cum Filio dulciter cõuersata, ora
Quæ Filium triduo quæsisti ora
Quæ Filium in templo inuenisti.

Deficiente in nuptiis vino Filium deprecata ora
Quæ ſtabas iuxta crucẽ Filii ora
Virgini Ioanni commẽdata ora
Doloris gladio transfixa ora
Filii reſurrectione exhilerata ora
In die Pentecoſtes Spiritu ſancto repleta ora pro nobis

Aſſumptio & Coronatio.

Sãcta Maria ſpiritualibus deiiciis affluens ora pro nobis
Super choros Angelorũ exaltata
Mater honorificata ora
Mulier amicta Sole ora
Sub cuius pedibus luna ora
Duodecem ſtellis coronata ora
Regina cœlorum ora
Regina a dextris Filii aſtans ora
In veſtitu deaurato varietate circundata ora pro nobis
Quam laudãt aſtra matutina ora
Cuius pulchritudine Sol & luna mirantur ora pro nobis

Cuius

Cuius vultum deprecãtur omnes diuites plebis ora

Die Mercurii & Sabathi Præconia. *Wednesday and Saturday.*

Sancta Maria ſuper omnes ſpecioſa ora pro nobis
Pulchra vt luna ora pro nobis
Electa vt ſol ora pro nobis
Gloria Hieruſalem ora
Letitia Iſrael ora pro nobis
Honorificentia populi noſtri ora
Orbis terrarũ Margarita pretioſa.
Cedrus in Libano exaltata ora
Cypreſſus in monte Sion ora
Palma in Cades ora
Plantatio roſæ in Hierico ora
Terebinthus ramos honoris & gratiæ extendens ora
Cunctis generationibus beatiſſima predicata ora

Interceſſio

Sancta Maria aduocata noſtra ora pro nobis

Propitiatorium altiſſimi, ora.
Propitiatoriũ vniuerſæ terræ, ora.
Dei & hominum mediatrix, ora.
Per quam poſt Deum totus viuit orbis terrarum ora
Vena vitæ ora pro nobis
Aquæ ductus cæleſtium gratiarũ, ora pro nobis
Fons perennis curationum ora
Fons vniuerſam terram irrigans, ora pro nobis
In qua omnis ſpes vitæ & virtutis,
Cuius ſpiritus ſuper mel dulcis ora pro nobis
Fauus diſtillans ora pro nobis
Arca Noë ſalutaris ora
Ciuitas refugii ora pro nobis
Vrbs fortitudinis ora pro nobis
Caſtrorum acies ordinata ora
Cunctas hæreſes ſola interimens, ora pro nobis
Clypeus omnibus in te ſperantibus ora pro nobis

Stella

Stella matutina ora pro nobis
Porta cœli ora pro nobis
Mater viuentium ora pro nobis
Mater miſericordiæ ora
Mater timoris & agnitionis ora
Mater ſanctæ ſpei ora pro nobis
Mater pulchræ dilectionis ora
Sancta Maria Domina Angelorum ora pro nobis
Decus Patriarcharum ora
Vaticinium Prophetarum ora
Præconium Apoſtolorum ora
Confortatrix Martyrum ora
Exemplar Confeſſorum ora
Lumen Virginum ora
Regina Sanctorum omnium ora
Salus infirmorum ora
Refugium peccatorum ora
Conſolatrix afflictorum ora
Auxilium Chriſtianorum ora
A cunctis periculis, Libera nos mediatrix noſtra.
Ab omni peccato Libera nos
A ſubitanea

A ſubitanea & improuiſa morte
Libera nos mediatrix noſtra.
Ab inſidiis Diaboli Libera nos
Ab ira & odio & omni mala voluntate Libera nos
A ſpiritu fornicationis Libera
A morte perpetua Libera
Per æternam præelectionē tuam,
Libera nos mediatrix noſtra.
Per immaculatam conceptionem tuam Libera nos
Per ſanctam natiuitatem tuā Libera nos mediatrix noſtra.
Per venerabilem preſentationem tuam Libera nos
Per melliſluum nomen tuum
Libera nos mediatrix noſtra.
Per cæleſtem in terris conuerſationem tuā Libera nos
Per puriſſimam deſponſationem tuam Libera nos
Per admirabilem annunciationē tuam Libera nos

Per ſuper-

Per ſuperuenientis in te Spiritus ſancti obumbrationē Libera
Per humilem viſitationem tuam Libera nos.
Per virgineū partū tuum Libera
Per intemeratam virginatem tuā Libera nos
Per mundiſſimam purificationem tuam Libera nos
Per gladium doloris qui pertranſiit animā tuam, Libera nos
Per gaudia reſurrectionis Filii tui, Libera nos
Per ſuperfluentem in die Pentecoſtes gratiæ plenitudinē, Libera nos
Per glorioſam aſſumptionē tuam, Libera nos
Per admirabilem coronationem tuam Libera nos
Per viſcera miſericordiæ tuæ Li.
Peccatores, Te rogamus audi nos.

Vt

Vt veram pœnitentiam nobis impetrare digneris Te roga

Vt Ecclesiæ sanctæ cunctoq; populo Christiano pacem & vnitatem impetrare digneris, Te rogamus audi nos.

Vt exercitum Catholicum conseruare digneris Te roga

Vt societates tibi peculiari obsequio deuotas, conseruare & augere digneris, Te roga

Vt nosmetipsos in tuo sancto seruitio, confortare & conseruare digneris Te rogamus

Vt mentis & corporis integram puritatẽ nobis impetrare digneris Te rogamus

Vt fidei, spei, & charitatis augmentum nobis impetrare digneris Te rogamus

Vt veræ humilitatis omniumque virtutum presidia nobis impetrare digneris Te roga

Vt nos

Vt nos ab hoſte protegere, & hora mortis ſuſcipere digneris,
Te rogamus audi nos
Vt omnibus fidelibus defunctis requiem æternam impetrare digneris Te rogamus
Mater Dei Te rogamus
Agnus Dei qui tollis peccata mũdi, parce nobis Domine.
Agnus Dei qui tollis peccata mũdi, exaudi nos Domine.
Agnus Dei qui tollis peccata mũdi, miſerere nobis.
Ver. Ora pro nobis ſancta Dei genitrix.
Reſp. Vt digni efficiamur promiſſionibus Chriſti,

Oratio.

PIetate tua quæſumus Domine noſtrorũ ſolue vincula peccatorum, & intercedente beata Maria, cum omnibus Sãctis tuis, nos famulos tuos, benefactores atq; loca

loca noſtra in omni ſanctitate cuſtodi, omneſq; conſanguinitate, affinitate atq; familiaritate nobis coniunctos, a vitiis purga, virtutibus illuſtra, pacem & ſalutẽ nobis tribue, hoſtes viſibiles & inuiſibiles remoue, carnalia deſideria repelle, aerem ſalubrẽ & fertilitatem indulge, amicis & inimicis noſtris charitatem largire, atque vrbem N. cum omnibus in ea habitantibus, ab omni peſte, infidelium que feritate & potentia illæſam conſerua, & omnibus fidelibus viuis & defunctis, in terra viuentium vitam & requiem æternam concede; & Pontificem noſtrũ N. omnes Prelatos & cunctũ populum Chriſtianum, ab omni aduerſitate cuſtodi, & benedictio tua ſit ſuper nos ſemper. Per Chriſtum Dominum noſtrum. Amen

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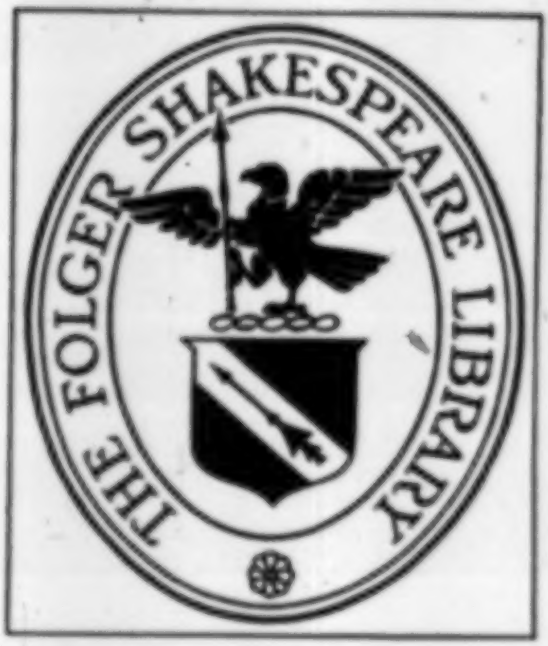

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Pinelli, L.

BOUND BY LLOYD
LONDON

AN

EPISTLE

CONSOLATORY:
OF AN AVNCIENT
POPE.

To the Catholicks of ALBANIA sore aggreeued with the Perſecution of the Hereticks of thoſe daies.

Newly tranſlated into Engliſh.

6. A. 14

TO OVR WELBELOued Childrẽ the Catholicks of Albania, which now are in the Kingdome of Albania.

CLEMENS PAPA.

WELBELOVED children, we ſend you greeting, & our Apoſtolicall Benediction: Ye be in very deed a long diſtance of land and ſea diſioined from vs: O Children of Albania: But in the vnitie of faith and in the bond of the charitie of Chriſt, yee be ſo conioined with vs, and ſo neere vnto vs; that we do no leſſe then behold

and alway looke vppon you, as though you were heere present with vs, and doe continually in our mindes thinke vpon you, yea we beso moued with euery euent of your affaires, that with you and in you we doe reioice, and to gither also with you, we beare your crosses. for in our harte we holde you, and in the Bowelles of Iesus Christ we be singularly reioiced & our very spirite doth take comfort in our Lord, when as we doe heare of your constācy in the Catholicke faith, of your patience, of the fortitude of your christiā courage, and of your gloriouse confession of the name of Christ. For you beeing by the singular goodnes of God, strengthned with the grace and vertue of the holy Ghost haue with most especiall dilligence and as it were a

pretious

pretious treasure (as it is indeed) safely and inuiolably preserued, that sacred *Depositum* of the Catholicke faith, which youre Auncestors haue from this holy Romane Church the mother & mistres of all the faithfull, receiued, and as a matter of inheritance vn to you deliuered, & haue not suffred your selues by any incõueniences or miseries, nor yet by any of Sathan his deceiptes or intisementes, and vaine hope of world ly thinges, to be remoued aside from that rocke of faith, whereupon Christ our Lord hath found his Church, which is one, Catholicke, Apostolicke, Romane, out of which there neither is nor can bee any saluation, whose vnion you doe as members of the body of Christ conioyne vnto the head with greate praise and fruite of

ſpirituall life retaine and hold in cõtinuance. Theſe be the things that do fill our hart with ioy and gladnes: This is that which doth edifie the Church of GOD, and which doth cauſe all Catholickes to turne and fixe their eies vpon you: who beholding your zeale and good workes, do glorifie the Father of mercies who is in Heauen. But like as in theſe thinges, which yee do ſo godly religiouſly and conſtantly performe for the glory of God & behoofe of your owne ſoules: we do togither with you & with all good men reioice and cõgratulate, ſo do we on the contrary part ſuffer togither with you in your greefes, and in the tribulations which haue come too too much vpon you. For it hath bene brought vnto our vnderſtãding, that you are for the confeſ-

ſion

sion of the Catholicke faith most greeuously vexed at the hands of your owne Brethren, who haue forsaken the God of their forefathers, and haue betaken themselues to the following of strange Godds, that is the prophane nouelties of errors and heresies: and not considering their owne miserable estate do not only lye themselues in darkenes, & in the shadow of death, but doe also most cruelly assault and persecute such as be the children of light, their owne brethren, who do firmely retaine the auncięt religiō, which they haue so many ages since bin taught by the holye ROMANE Church; And doe further, vppon the instigatiō and exagitation of a certaine furie neuer heard of before, vse crueltie towardes their owne flesh, and butcher & teare

asonder their owne bowels. We haue compassion of you (deare children) and with all affection of charitie we do sorow togither with you for your calamities. But we: also reioice with you and for you, in that ye be now the disciples of Christ, with him fastened vpon the Crosse, neither doe we doubt, but that he who is present with his seruantes in tribulation, and descendeth with them into the vgly dongeons, and forsaketh them not in their bonds and fetters; euen he, so rich and aboundant in mercie doth visite you, doth recreate you, doth merueilously comforte you, that euen as the passions of Christ do abound in you: so also by Christ your cōfortes may abound. And we also, who though without our owne desert, and vnworthy, do holde the

the place of Christ our Lord vpó earth, when as we did heare that you were in this maner afflicted, resolued by our letters to cófort you, as our children singulerlye well beloued, of whose welfare and glory in our Lord we be especially carefull. Be ye therfore of good courage, and as you haue hitherto done, so stand ye in our Lord my deareſt: stedfast & stróg in faith, and rooted and founded in charitie, & carefull to preserue the vnitie of spirite in the bond of peace. This peace of CHRIST which surpasseth all vnderstanding keepe you (my childrē) that ye may be one hart and one spirit Your concord, your vnion, your cóiunction of mindes Sathan trembleth at: That doth he and his ministers seeke to ouerthrow. But all the driftes of enemies will fall

to nothing, if ye perſiſt and remaine all of one minde with all humilitie and meeknes, with patience ſupporting one an other in charitie. And God is faithfull, who will not permitte you to be tempted aboue that which you are able: But will make with tẽptation iſſue, that ye may be able to ſuſtaine. Let your hartes therfore be comforted & be cõſtant, and expect our Lord. For coming he will come, and will not linger, & his reward is with him, and he will comfort his ſeruants, ſo that what yee haue ſowen in teares, the ſame yee ſhall in ioy and exultattion reape againe. Be yee not therfore wearied fainting in your hartes, but laying away all waight and ſinne, that compaſſeth you, by patience runne to the fight propoſed vnto you, looking

king on the author of faith and the consummator Iesus; who will geue you good measure, presſed downe, shaken togither, and running ouer, in the day of eternitie. He gouerne and keepe you, and repleniſh you with the grace of the holy Ghoſt, and crowne you vpon the accompliſhmẽt of your lawfull cõbate. Pray for vs (deere children:) for many are the paſtorall cares, which by night & day do vexe & trouble vs. Do ye alſo pray for the Catholicke Church, that all contradictions and errors being deſtroied, shee may ſerue him with ſecure libertie. And we with all affection of fatherly charity do impart vnto you our Apoſtoli call Benediction.

Giuen at Rome at Saint

Markes

Markes, vnder the fiſhers Ring, the 18. of September, the Sixt yeere of our Popedome.

(*.*)

DILECTIS FILIIS CAtholicis Albanenſibus qui in Albania regno ſunt

Clemens Papa.

DILECTI filij, ſalutẽ & Apoſtolicam benedictionẽ. Longo quidem terrarum mariſq; interuallo a nobis diſiuncti eſtis, O filij, Albaniæ: ſed in vnitate fidei, & in vinculo charitatis Chriſti, ita nobiſcum cõiuncti eſtis, ita propinq̃ui, vt vos tanquam preſentes intueamur: & de vobis aſſidue cogitemus. quin etiam quouis rerum veſtrarũ euentu ita commouemur, vt vobiſcum atque in vobis gaudeamus, & vobiſcum etiam patiamur. Habe-

mus

mus enim vos in corde nostro, & in visceribus Iesu Christi. Gaudio autem singulari afficimur, & exultat in Domino spiritus noster, quum audimus vestram in fide Catholica constantiam, vestram patientiam, vestram Christiani pectoris fortitudinem, & gloriosam confessionem nominis Christi. Vos enim singulari Dei benignitate Spiritus sancti gratia & virtute roborati, sacrum illud fidei Catholicæ depositū, quod Maiores vestri ab hac sancta Romana ECCLESIA *omnium fidelium matre & magistra acceperunt, & vobis hæreditarium tradiderunt, summa diligentia, & veluti pretiosum thesaurum (vt vere est) integrum & inuiolatum custodistis, neq; vllis incōmodis aut erūnis, neq; vllis Satanæ dolis aut illecebris, & vana verum terrenarum spe vos dimoueri passi estis, ab hac*

fidei

fidei petra, ſupra quã Chriſtus Dominus Eccleſiam ſuam fundauit; quæ vna eſt, Catholica, Apoſtolica, Romana; extra quam neq; eſt, neque eſſe poteſt vlla ſalus; cuius vnionem, vt membra corporis Chriſti ſuo capiti connexa, multa cũ laude & ſpiritalis vitæ fructu retinetis et conſeruatis. Hæc ſunt quæ cor noſtrum lætitia complent, hæc eccleſiam Dei edificant, & Catholicorum omnium oculos in vos conuertunt, qui videntes zelum veſtrum & opera veſtra bona, glorificãt patrẽ miſericordiarũ qui in cœlis eſt. Sed quẽadmodũ in his quæ propter Dei gloriã & animarũ veſtrarum ſalutem, pie religioſe & conſtanter geritis; vobiſcũ, & cum bonis omnibus congaudemus; ita vobiſcũ dolori veſtro cõpatimur, et tribulationibus quæ inuenerunt vos nimis: Allatum enim ad nos eſt, vos ob fi-

dei

dei Catholicæ cõfessionẽ grauissime vexari a fratribus vestris, qui reliquerunt Deum patrũ suorum, & sequuti sunt Deos alienos, prophanas errorum atq; hæresum nouitates: & miserabilem statum suũ non agnoscentes, non solum iacent in tenebris, et vmbra mortis: sed filios lucis, fratres suos, qui antiquam religionem quam a Romana Ecclesia ante tot secula sunt edocti, firmiter retinent, acerbissime oppugnant & persequuntur, et inaudito quodam furore perciti atq; agitati, in carnẽ suam sæuiunt, et viscera sua dilaniant atq; discerpunt. Cõpatimur filij et tota charitatis affectu condolemus calamitatibus vestris. Sed gratulamur etiam vobis, quia nunc Christi discipuli estis, cum eo cruci confixi: neq; dubitamus quin ipse, qui cum seruis suis est in tribulatione, et descendit cum illis in tetros carce-

carceres, et in vinculis et compedibus non derelinquit eos: ipse, dines in misericordia vos visitat, vos recreat, vos mirabiliter consolatur, vt sicut abundant passiones Christi in vobis, ita & per Christum abundat consolatio vestra. Et nos quoque, qui licet immeriti & indigni Christi Domini locum in terris tenemus, cum vos adeo affligi audiremus; vos per literas nostras consolari voluimus, vt filios nostros singulariter dilectos, de quorum salute & gloria in Domino precipue solliciti sumus. Confortamini igitur, atque, vt hactenus feciſtis, ſic ſtate in Domino chariſſimi, firmi ac fortes in fide & in charitate radicati & fundati, & ſoliciti ſeruare vnitatẽ ſpiritus in vinculo pacis: hanc Chriſti pacem, quæ exuperat omnem ſenſum cuſtodite, filij; vt ſitis cor vnum & anima vna. Veſtram con-

concordiam, vestram vnionem, vestram animorum coniunctionem exhorret Satanas: hanc ille oppugnat, & ministri eius; sed corruent omnes inimicorum machinationes, si vnanimes permanseritis, cum omni humilitate & mansuetudine, cũ patientia, supportantes inuicem in charitate. Fidelis autem Deus qui non permittet vos tentari supra id quod potestis, sed faciet cum tentatione prouentam vt possitis sustinere. Confortetur igitur cor vestrũ & viriliter agite, & sustinete Dominum, quia veniens veniet et non tardabit, & merces eius cum eo, & ipse consolabitur seruos suos vt qui in lachrimis seminastis in exultatione & gaudio metatis. Itaq; ne fatigemini, animis vestris deficientes, sed deponentes omne pondus, & circumstans peccatum, per patientiam currite ad propositum vobis

bis certamen, aſpicientes in authorem fidei & conſummatorem Ieſum qui menſuram bonam, confertam, coagitatam, & ſuper effluentem dabit vobis in die æternitatis. Ipſe vos regat, & cuſtodiat, & gratia Spiritus ſancti repleat, et legitime certantes coronet. Orate autem pro nobis (filij) quia multæ ſunt paſtorales curæ noſtræ, quæ nos dies noctesque angunt & ſolicitant. Orate & pro Eccleſia ſancta Catholica vt deſtructis aduerſitatibus & erroribus vniuerſis ſecura illi ſeruiunt libertate; & nos Apoſtolicam benedictionem noſtram toto paterne charitatis affectu vobis impartimur. Datum Romæ apud ſanctum Marcũ ſub annulo Piſcatoris, die 18. Septẽ. Pontificatus noſtri: Anno .6.

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